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Chaucer's Translation

of

Boethius's "De Consolatione Philosophiæ."

Early English Text Society.

Extra Series. No. v.

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Chaucer's Translation

of

Boethius's "De Consolatione Philosophiæ."

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BY

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INTRODUCTION.

WHEN master hands like those of Gibbon and Hallam have sketched the life of *Boethius*, it is well that no meaner man should attempt to mar their pictures. They drew, perhaps, the most touching scene in Middle-age literary history,—the just man in prison, awaiting death, consoled by the Philosophy that had been his light in life, and handing down to posterity for their comfort and strength the presence of her whose silver rays had been his guide as well under the stars of Fortune as the mirk of Fate. With Milton in his dark days, Boece in prison could say,—

> 'I argue not
> Against Heaven's hand or will, nor bate a jot
> Of heart or hope; but still bear up and steer
> Right onward. What supports me, dost thou ask?
> The conscience, friend, to have lost them overplied
> In liberty's defence, my noble task,
> Of which all Europe rings from side to side.'

For, indeed, the echoes of Boethius, Boethius, rang out loud from every corner of European Literature. An Alfred awoke them in England, a Chaucer, a Caxton would not let them die; an Elizabeth revived them among the glorious music of her reign.[1] To us, though far off, they come with a sweet sound. 'The angelic' Thomas Aquinas commented on him, and many others followed the saint's steps. Dante read him, though, strange to say, he speaks of the

[1] Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18, A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluile, alias Coldewel, 1556; J. T. 1609; H. Conningesbye, 1664; Lord Preston, 1695, 1712; W. Causton, 1730; Redpath, 1785; R. Duncan, 1789; anon. 1792 (Lowndes).

(1) MS. Balliol Coll. Camb.
(2) MS. Trin. Coll. Cantab.
(3) MS. Rawlins. Poetry Bodleianae
(4) MS. Sloane Collect. Mus. Britan.

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Consolation as 'a book not known by many.'[1] Belgium had her translations—both Flemish[2] and French[3]; Germany hers,[4] France hers,[5] Italy hers.[6] The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

No philosopher was so bone of the bone and flesh of the flesh of Middle-age writers as Boethius. Take up what writer you will, and you find not only the sentiments, but the very words of the distinguished old Roman. And surely we who read him in Chaucer's tongue, will not refuse to say that his full-circling meed of glory was other than deserved. Nor can we marvel that at the end of our great poet's life, he was glad that he had swelled the chorus of Boethius' praise; and 'of the translacioun of Boece de Consolacioun,' thanked 'oure Lord Ihesu Crist and his moder, and alle the seintes in heuen.'

The impression made by Boethius on Chaucer was evidently very deep. Not only did he translate him directly, as in the present work, but he read his beloved original over and over again, as witness the following list, incomplete of course, of passages from Chaucer's poems translated more or less literally from the *De Consolatione:*

I. LOVE.

Wost thou nat wel the olde clerkes sawe,
That who schal yeve a lover eny lawe,
Love is a grettere lawe, by my pan,
Then may be yeve to (of) eny erthly man?

(*Knightes Tale, Aldine Series*, vol. ii. p. 36, 37.)

But what is he þat may ȝeue a lawe to loueres. loue is a gretter lawe and a strengere to hym self þan any lawe þat men may ȝeuen.

(*Chaucer's Prose Translation*, p. 108.)

Quis legem det amantibus?
Major lex amor est sibi.—(Boeth., lib. iii. met. 12.)

[1] Dante, in his *Convito*, says, "Misimi a legger quello *non conosciuto da molti* libro di Boezio, nel quale captivo e discacciato consolato s' avea."

[2] Printed at Ghent, 1485.

[3] By Reynier de Seinct Trudon, printed at Bruges, 1477.

[4] An old version of the 11th cent., printed by Graff, and a modern one printed at Nuremberg, 1473.

[5] By Jean de Méung, printed at Paris, 1494.

[6] By Varchi, printed at Florence, 1551; Parma, 1798.

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II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,
But he not[1] which the righte wey is thider.
(*Knightes Tale*, vol. ii. p. 39.)

Ryȝt as a dronke man not nat[2] *by whiche paþe he may retourne home to hys house.*—(Chaucer's Trans., p. 67.)

Sed velut ebrius, domum quo tramite revertatur, ignorat.
(Boeth., lib. iii. pr. 2.)

III, THE CHAIN OF LOVE.

The firste moevere of the cause above,
Whan he first made the fayre cheyne of love,
Gret was theffect, and heigh was his entente;
Wel wist he why, and what therof he mente;
For with that faire cheyne of love he bond
The fyr, the watir, the eyr, and eek the lond
In certeyn boundes, that they may not flee.
(*Knightes Tale*, p. 92.)

That þe world with stable feith / varieth acordable chaungynges // þat the contraryos qualite of elementȝ holden amonge hem self aliaunce perdurable / þat phebus the sonne with his goldene chariet / bryngeth forth the rosene day / þat the mone hath commaundement ouer the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // þat þe se gredy to flowen constreyneth with a certeyn ende hise floodes / so þat it is nat l[e]ueful to strechche hise brode termes or bowndes vp-on the erthes // þat is to seyn to couere alle the erthe // Al this a-cordaunce of thinges is bownden with looue / þat gouerneth erthe and see / and [he] hath also commaundementȝ to the heuenes / and yif this looue slakede the brydelis / alle thinges þat now louen hem to-gederes / wolden maken a batayle contynuely and stryuen to fordoon the fasoun of this worlde / the which they now leden in acordable feith by fayre moeuynges // this looue halt to-gideres poeples / ioygned with an hooly bond / and knytteth sacrement of maryages of chaste looues // And loue enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue þat gouerneth heuene gouerned yowre corages /.—(*Chaucer's Boethius*, bk. ii. met. 8.)

Quod mundus stabili fide
Concordes variat vices,
Quod pugnantia semina
Fœdus perpetuum tenent,
Quod Phœbus roseum diem
Curru provehit aureo,
Ut quas duxerit Hesperus

[1] The Harl. MS. reads *not nat*, to the confusion of the metre.
[2] = ne wot nat = knows not.

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Phœbe noctibus imperet,
Ut fluctus avidum mare
Certo fine coerceat,
Ne terris liceat vagis
Latos tundere terminos;
Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et cælo imperitans amor.
Hic si frœna remiserit,
Quicquid nunc amat invicem,
Bellum continuo geret:
Et quam nunc socia fide
Pulcris motibus incitant,
Certent solvere machinam.
Hic sancto populos quoque
Junctos fœdere continet,
Hic et conjugii sacrum
Castis nectit amoribus,
Hic fidis etiam sua
Dictat jura sodalibus.
O felix hominum genus,
Si vestros animos amor,
Quo cælum regitur, regat.—(*Boeth.*, lib. ii. met. 8.)

Love, that of erth and se hath governaunce!
Love, that his hestes hath in hevene hye!
Love, that with an holsom alliaunce
Halt peples joyned, as hym liste hem gye!
Love, that knetteth law and compaignye,
And couples doth in vertu for to dwelle!
(*Troylus & Cryseyde*, st. 243, vol. iv. p. 296.)

That, that the world with faith, which that is stable
Dyverseth so, his stoundes concordynge;—
That elementz, that ben so discordable,
Holden a bond, perpetualy durynge;—
That Phebus mot his rosy carte forth brynge,
And that the mone hath lordschip overe the nyghte;—
Al this doth Love, ay heryed be his myght!

That, that the se, that gredy is to flowen,
Constreyneth to a certeyn ende so
Hise flodes, that so fiersly they ne growen
To drenchen erth and alle for everemo;
And if that Love aught lete his brydel go,
Al that now loveth asonder sholde lepe,
And lost were al that Love halt now to kepe.
(*Ibid.* st. 244, 245.)

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IV. MUTABILITY DIRECTED AND LIMITED BY AN IMMUTABLE AND DIVINE INTELLIGENCE.

That same prynce and moevere eek, quod he,
Hath stabled, in this wrecched world adoun,
Certeyn dayes and duracioun
To alle that er engendrid in this place,
Over the whiche day they may nat pace,
Al mowe they yit wel here dayes abregge;
. . . . . .
Than may men wel by this ordre discerne
That thilke moevere stabul is and eterne.
. . . . . .
And therfore of his wyse purveaunce
He hath so wel biset his ordenaunce,
That spices of thinges and progressiouns
Schullen endure by successiouns
And nat eterne be, withoute any lye.

(*Knightes Tale*, vol. ii. p. 92, 93.)

þe engendrynge of alle þinges quod she and alle þe progressiouns of muuable nature. and alle þat moeueþ in any manere takiþ hys causes. hys ordre. and hys formes. of þe stablenesse of þe deuyne þouȝt [and thilke deuyne thowht] þat is yset and put in þe toure. þat is to seyne in þe heyȝt of þe simplicite of god. stablisiþ many manere gyses to þinges þat ben to don.—(*Chaucer's Boethius*, bk. iv. pr. 6, p. 134.)

V. THE PART IS DERIVED FROM THE WHOLE, THE IMPERFECT FROM THE PERFECT.

Wel may men knowe, but it be a fool,
That every partye dyryveth from his hool.
For nature hath nat take his bygynnyng
Of no partye ne cantel of a thing,
But of a thing that parfyt is and stable,
Descendyng so, til it be corumpable.

(*Knightes Tale*, vol. ii. p. 92.)

For al þing þat is cleped inperfit . is proued inperfit by þe amenusynge of perfeccioun . or of þing þat is perfit . and her-of comeþ it . þat in euery þing general . yif þat . þat men seen any þing þat is inperfit . certys in þilke general þer mot ben somme þing þat is perfit. For yif so be þat perfeccioun is don awey . men may nat þinke nor seye fro whennes þilke þing is þat is cleped inperfit . For þe nature of þinges ne token nat her bygynnyng of þinges amenused and inperfit . but it procediþ of þingus þat ben al hool . and absolut . and descendeþ so doune in-to outerest þinges and in-to þingus empty and wiþ-oute fruyt .

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but as I haue shewed a litel her byforne . þat yif þer be a blisfulnesse þat be frele and vein and inperfit . þer may no man doute . þat þer nys som blisfulnesse þat is sad stedfast and perfit.'—(bk. iii. pr. 10, p. 89.)

Omne enim quod imperfectum esse dicitur, id deminutione perfecti imperfectum esse perhibetur. Quo fit ut si in quolibet genere imperfectum quid esse videatur, in eo perfectum quoque aliquod esse necesse sit. Etenim perfectione sublata, unde illud, quod imperfectum perhibetur, extiterit, ne fingi quidem potest. *Neque enim ab diminutis inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in hæc extrema atque effœta dilabitur.* Quod si, uti paulo ante monstravimus, est quædam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari.—(*Boeth.*, lib. iii. pr. 10.)

VI. GENTILITY.

For gentilnesse nys but renoiné
Of thin auncestres, for her heigh bounté
Which is a straunge thing to thy persone.
(*The Wyf of Bathes Tale*, vol. ii. p. 241.)

For if þe name of gentilesse be referred to renoun and clernesse of linage. þan is gentil name but a foreine þing.
(*Chaucer's Boethius*, p. 78.)

Quæ [nobilitas], *si ad claritudinem refertur, aliena est.*
(*Boethius*, lib. iii. pr. 6.)

VII. NERO'S CRUELTY.

No teer out of his eyen for that sighte
Ne cam; but sayde, a fair womman was sche.
Gret wonder is how that he couthe or mighte
Be domesman on hir dede beauté.
(*The Monkes Tale*, vol. iii. p. 217.)

Ne no tere ne wette his face, but he was so hard-herted þat he myȝte ben domesman or iuge of hire dede beauté.
(*Chaucer's Boethius*, p. 55.)

Ora non tinxit lacrymis, sed esse
Censor extincti potuit decoris.
(*Boethius*, lib. ii. met. 6.)

VIII. PREDESTINATION AND FREE-WILL.

In 'Troylus and Cryseyde' we find the following long passage taken from Boethius, book v. prose 2, 3.

Book iv. st. 134, vol. iv. p. 339.

(1) Syn God seth every thynge, out of doutaunce,
And hem disponeth, thorugh his ordinaunce,

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In hire merites sothely for to be,
As they shul comen by predesteyné

136

(2) For som men seyn if God seth al byforne,
Ne God may not deseyved ben pardé!
Than moot it fallen, theigh men hadde it swo:ne,
That purveyaunce hath seyn befor to be,
Wherfor I seye, that, from eterne, if he
Hathe wiste byforn our thought ek as oure dede,
We have no fre choys, as thise clerkes rede.

137

(3) For other thoughte, nor other dede also,
Myghte nevere ben, but swich as purveyaunce,
Which may nat ben deceyved nevere moo,
Hath feled byforne, withouten ignoraunce;
For if ther myghte ben a variaunce,
To wrythen out fro Goddes purveyinge,
Ther nere no prescience of thynge comynge;

138

(4) But it were rather an opinyon
Uncertein, and no stedfast forseynge;
And certes that were an abusyon
That God shold han no parfit clere wetynge,
More than we men, that han douteous wenynge,
But swich an erroure upon God to gesse
Were fals, and foule, and wikked corsednesse.

139

(5) They seyn right thus, that thynge is nat to come,
For that the prescience hath seyne byfore
That it shal come; but they seyn that therfore
That it shal come, therfor the purveyaunce
Woot it bifore, withouten ignorance.

140

(6) And in this manere this necessité
Retourneth in his part contrarye agayn;
For nedfully byhoveth it not to be,
That thilke thynges fallen in certeyn
That ben purveyed; but nedly, as they seyne,
Bihoveth it that thynges, which that falle,
That thei in certein ben purveied alle.

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141

(7) I mene as though I labourede me in this,
To enqueren which thynge cause of whiche thynge be;

(8) As, whether that the prescience of God is
The certein cause of the necessité
Of thynges that to comen ben, pardé!
Or, if necessité of thynge comynge
Be cause certein of the purveyinge.

142

(9) But now nenforce I me nat in shewynge
How the ordre of causes stant; but wel woot I
That it bihoveth that the bifallynge
Of thynges, wiste bifor certeinly,
Be necessarie, al seme it nat therby
That prescience put fallynge necessaire
To thynge to come, al falle it foule or faire.

143

(10) For, if ther sit a man yonde on a see, [seat]
Than by necessité bihoveth it,
That certes thyn opinioun soth be,
That wenest or conjectest that he sit;
And, further over, now ayeinwarde yit,
Lo right so is it on the part contrarie,
As thus,—nowe herkene, for I wol nat tarie:—

144

(11) I sey, that if the opinion of the
Be soth for that he sit, than seye I this,
That he moot sitten by necessité;
And thus necessité in either is,
For in hym nede of sittynge is, ywis,
And in the, nede of soth; and thus forsoth
Ther mot necessité ben in yow bothe.

145

(12) But thow maist seyne, the man sit nat therfore,
That thyn opinioun of his sittynge sothe is;
But rather, for the man sat there byfore,
Therfor is thyn opinioun soth, ywys;
And I seye, though the cause of soth of this
Cometh of his sittynge, yet necessité
Is interchaunged both in hym and the.

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146

(13) Thus in the same wyse, out of doutaunce,
I may wel maken, as it semeth me,
My resonynge of Goddes purveiaunce,
And of the thynges that to comen be; . . .

147

(14) For although that for thynge shal come, ywys,
Therfor it is purveyed certeynly,
Nat that it cometh for it purveied is;
Yet, natheles, bihoveth it nedfully,
That thynge to come be purveied trewly;
Or elles thynges that purveied be,
That they bitiden by necessité.

148

(15) And this sufficeth right ynough, certeyn,
For to distruye oure fre choys everydele.

(1) Quæ tamen ille ab æterno cuncta prospiciens providentiæ cernit intuitus, et suis quæque meritis prædestinata disponit. . . . . (*Boethius*, lib. v. pr. 2.) . . . . . .

(2) Nam si cuncta prospicit Deus neque falli ullo modo potest, evenire necesse est, quod providentia futurum esse præviderit. Quare si ab æterno non facta hominum modo, sed etiam consilia voluntatesque prænoscit, nulla erit arbitrii libertas;

(3) Neque enim vel factum aliud ullum vel quælibet existere poterit voluntas, nisi quam nescia falli providentia divina præsenserit. Nam si res aliorsum, quam provisæ sunt detorqueri valent, non jam erit futuri firma præscientia;

(4) Sed opinio potius incerta; quod de Deo nefas credere judico.

(5) Aiunt enim non ideo quid esse eventurum quoniam id providentia futurum esse prospexerit; sed e contrario potius, quoniam quid futurum est, id divinam providentiam latere non possit.

(6) Eoque modo necessarium est hoc in contrariam relabi partem; neque enim necesse est contingere quæ providentur, sed necesse est quæ futura sunt provideri.

(7) Quasi vero quæ cujusque rei causa sit,

(8) Præscientiane futurorum necessitatis an futurorum necessitas providentiæ, laboretur.

(9) At nos illud demonstrare nitamur, quoquo modo sese habeat ordo causarum, necessarium esse eventum præscitarum rerum, etiam si præscientia futuris rebus eveniendi necessitatem non videatur inferre.

(10) Etenim si quispiam sedeat, opinionem quæ eum sedere conjectat veram esse necesse est: at e converso rursus,

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(11) Si de quopiam vera sit opinio quoniam sedet eum sedere necesse est. In utroque igitur necessitas inest: in hoc quidem sedendi, at vero in altero veritatis.

(12) Sed non idcirco quisque sedet, quoniam vera est opinio: sed hæc potius vera est, quoniam quempiam sedere præcessit. Ita cum causa veritatis ex altera parte procedat, inest tamen communis in utraque necessitas.

(13) Similia de providentia futurisque rebus ratiocinari patet.

(14) Nam etiam si idcirco, quoniam futura sunt, providentur: non vero ideo, quoniam providentur, eveniunt: nihilo minus tamen a Deo vel ventura provideri, vel provisa evenire necesse est:

(15) Quod ad perimendam arbitrii libertatem solum satis est.

(lib. v. pr. 3.)

See *Chaucer's Boethius*, pp. 154-6.

IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

For, of fortunes scharp adversité,
The worste kynde of infortune is this,
A man to han ben in prosperité,
And it remembren, when it passed is.
(*Troylus and Cryseyde*, bk. iii. st. 226, vol. iv. p. 291.)

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem.[1]—(*Boethius*, lib. ii. pr. 4.)

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

———Syciphus in Helle,
Whos stomak fowles tyren everemo,
That hyghten volturis.
(*Troylus and Cryseyde*, book i. st. 113, p. 140.)

Þe fowel þat hyȝt voltor þat etiþ þe stomak or þe giser of ticius.
(*Chaucer's Boethius*, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

For if hire (Fortune's) whiel stynte any thinge to torne
Thanne cessed she Fortune anon to be.
(*Troylus and Cryseyde*, bk. i. st. 122, p. 142.)

If fortune bygan to dwelle stable. she cesed[e] þan to ben fortune.
(*Chaucer's Boethius*, p. 32.)

[1] Cf. Dante, *Inferno*, V. 121.
Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria; e ciò sa 'l tuo Dottore.

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(Compare stanzas 120, 121, p. 142, and stanza 136, p. 146, of 'Troylus and Cryseyde' with pp. 31, 33, 35, and p. 34 of Chaucer's Boethius.)

At omnium mortalium stolidissime, si manere incipit, fors esse desistit.—(*Boethius*, lib. ii. prose 1.)

XII. WORLDLY SELYNESSE

. . . . . .

Imedled is with many a bitternesse.
Ful angwyshous than is, God woote, quod she,
Condicion of veyn prosperité!
For oyther joies comen nought yfeere,
Or elles no wight hath hem alwey here.
(*Troylus and Cryseyde*, bk. iii. st. 110, p. 258.)

Þe swetnesse of mannes welefulnesse is yspranid wiþ many[e] bitternesses.—(*Chaucer's Boethius*, p. 42.)

—ful anguissous þing is þe condicioun of mans goodes. For eyþer it comeþ al to-gidre to a wyȝt. or ellys it lasteþ not perpetuely. (*Ib.* p. 41.)

Quam multis amaritudinibus humanæ felicitatis dulcedo respersa est!—(*Boethius*, lib. ii. prose 4.)

Anxia enim res est humanorum conditio bonorum, et quæ vel nunquam tota proveniat, vel nunquam perpetua subsistat.—(*Ib.*)

O, brotel wele of mannes joie unstable!
With what wight so thow be, or how thow pleye,
Oither he woot that thow joie art muable,
Or woot it nought, it mot ben on of tweyen:
Now if he woot it not, how may he seyen
That he hath veray joie and selynesse,
That is of ignoraunce ay in distresse?

Now if he woote that joie is transitorie,
As every joie of worldly thynge mot fle,
Thanne every tyme he that hath in memorie,
The drede of lesyng maketh hym that he
May in no parfyte selynesse be:
And if to lese his joie, he sette not a myte,
Than semeth it, that joie is worth ful lite.
(*Troylus and Cryseyde*, bk. iii. st. 111, 112, vol. iv. p. 258.)

(1) What man þat þis toumblyng welefulnesse leediþ, eiþer he woot þat [it] is chaungeable. or ellis he woot it nat. And yif he woot it not. what blisful fortune may þer be in þe blyndenesse of ignoraunce.

(2) And yif he woot þat it is chaungeable. he mot alwey ben adrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it.

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. . . . . For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. Or ellys yif he leese it he wene[þ] to be dispised and forleten hit. Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost.—(*Chaucer's Boethius*, pp. 43, 44.)

(1) Quem caduca ista felicitas vehit, vel scit eam, vel nescit esse mutabilem. Si nescit, quænam beata sors esse potest ignorantiæ in cæcitate?

(2) Si scit, metuat necesse est, ne amittat, quod amitti posse non dubitat; quare continuus timor non sinit esse felicem. An vel si amiserit, negligendum putat? Sic quoque perexile bonum est, quod æquo animo feratur amissum.—(*Boethius*, lib. ii. prose 4.)

XIII. FORTUNE.

———Fortune
That semeth trewest when she wol bigyle,
. . . . . .
And, when a wight is from hire whiel ithrowe,
Than laugheth she, and maketh hym the mowe.
(*Troylus and Cryseyde*, bk. iii. st. 254, vol. iv. p. 299.)

She (Fortune) vseþ ful flatryng familarité wiþ hem þat she enforceþ to bygyle.—(*Chaucer's Boethius*, p. 30.)

. . . . . She lauȝeþ and scorneþ þe wepyng of hem þe whiche she haþ maked wepe wiþ hir free wille . . . . Yif þat a wyȝt is seyn weleful and ouerþrowe in an houre.—(*Ib.* p. 33.)

In book v., stanza 260, vol. v. p. 75, Chaucer describes how the soul of Hector, after his death, ascended 'up to the holughnesse of the seventhe spere.' In so doing he seems to have had before him met. 1, book 4, of Boethius, where the 'soul' is described as passing into the heaven's utmost sphere, and looking down on the world below. See *Chaucer's Boethius*, p. 110, 111.

Ætas Prima is of course a metrical version of lib. ii. met. 5.

Hampole speaks of the wonderful sight of the Lynx; perhaps he was indebted to Boethius for the hint.—(See *Boethius*, book 3, pr. 8, p. 81.)

I have seen the following elsewhere:

(1) Value not beauty, for it may be destroyed by a three days' fever. (See *Chaucer's Boethius*, p. 81.)

(2) There is no greater plague than the enmity of thy familiar friend. (See *Chaucer's* translation, p. 77.)

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Chaucer did not English Boethius second-hand, through any early French version, as some have supposed, but made his translation with the Latin original before him.

Jean de Méung's version, the only early French translation, perhaps, accessible to Chaucer, is not always literal, while the present translation is seldom free or periphrastic, but conforms closely to the Latin, and is at times awkwardly literal. A few passages, taken haphazard, will make this sufficiently clear.

Et dolor ætatem jussit inesse suam. And sorou haþ comaunded his age to be in me (p. 4).

Et ma douleur *com*manda a vieillesse
Entrer en moy / ains quen fust hors ieunesse.

Mors hominum felix, quæ se nec dulcibus annis
Inserit, et mœstis sœpe vocata venit.

þilke deeþ of men is welful þat ne comeþ not in ȝeres þat ben swete (i. *mirie*). but comeþ to wrecches often yclepid. (p. 4.)

On dit la mort des hom*è*s estre eureuse
Qui ne vi*ent* pas en sais*on* plantureuse
Mais des tristes mo*ul*t souu*ent* appellee
Elle y affuit nue / seche et pelee.

Querimoniam lacrymabilem. Wepli compleynte (p. 5). Fr. ma complainte moy esmouuant a pleurs.

Styli officio. Wiþ office of poyntel (p. 5). Fr. (que ie reduisse) par escript.

Inexhaustus. Swiche . . . þat it ne myȝt[e] not be emptid (p. 5). Fr. inconsumptible.

Scenicas meretriculas. Comune strumpetis of siche a place þat men clepen þe theatre (p. 6). Fr. ces ribaudelles fardees.

Præcipiti profundo. In ouer-þrowyng depnesse (p. 7).

[L]As que la pensee de lomme
Est troublee et plongie comme
En *abisme precipitee*
Sa propre lumiere gastee.

Nec pervetusta nec incelebris. Neyþer ouer-oolde ne vnsolempne (p. 11). Fr. desquelz la memoire nest pas trop ancienne ou non recitee.

Inter secreta otia. Among my secre restyng whiles (p. 14). Fr. entre mes secrettes *et* oyseuses estudes.

Palatini canes. þe houndys of þe palays (p. 15). Fr. les chiens du palais.

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Masculæ prolis. Of þi masculyn children (p. 37). Fr. de ta lignie masculine.

Ad singularem felicitatis tuæ cumulum venire delectat. It deliteþ me to comen now to þe singuler vphepyng of þi welefulnesse (p. 37). Fr. Il me plait venir au singulier monceau de ta felicite.

Consulare imperium. Emperie of consulers (p. 51). Fr. lempire consulaire.

Hoc ipsum brevis habitaculi. Of þilke litel habitacle (p. 57). Fr. de cest trespetit habitacle.

Late patentes plagas. þe brode shewyng contreys (p. 60).

QVic*on*ques tend a gloire vaine
Et le croit estre souueraine
Voye *les regions patentes*
Du ciel . . . . . .

Ludens hominum cura. þe pleiyng besines of men (p. 68).

Si quil tollist par doulz estude
Des hommes la solicitude . .

Hausi cœlum. I took heuene (p. 10). Fr. ie . . . regarday le ciel.

Certamen adversum præfectum prætorii communis commodi ratione suscepi. I took strif aȝeins þe prouost of þe pretorie for comune profit (p. 15). Fr. ie entrepris lestrif a lencontre du prefect du parlement royal a cause de la commune vtilite.

At cujus criminis arguimur summam quæris? But axest þou in somme of what gilt I am accused? (p. 17). Fr. Mais demandes tu la somme du pechie duquel pechie nous sommes arguez?

Fortuita temeritate. By fortunouse fortune (p. 26). Fr. par fortuite folie.

Quos premunt septem gelidi triones. Alle þe peoples þat ben vndir þe colde sterres þat hyȝten þe seuene triones (p. 55). Fr. ceulx de septentrion.

Ita ego quoque tibi veluti corollarium dabo. Ryȝt so wil I ȝeue þe here as a corolarie or a mede of coroune (p. 91). Fr. semblablement ie te donneray ainsi que vng correlaire.

In stadio. In þe stadie or in þe forlonge (p. 119). Fr. ou (for au) champ.

Conjecto. I coniecte (p. 154). Fr. ie coniecture.

Nimium . . . adversari ac repugnare videtur. It semeþ . . . to repugnen and to contrarien gretly. Fr. Ce semble chose trop contraire et repugnante.

Universitatis ambitum. Environynge of þe vniuersite (p. 165). Fr. lauironnement de luniuersalite.

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Rationis universum. Vniuersite of resoun (p. 165). Fr. luniuersalite de Raison.

Scientiam nunquam deficientis instantiæ rectius æstimabis. þou shalt demen [it] more ryȝtfully þat it is science of presence or of instaunce þat neuer ne fayleþ (p. 174). Fr. mais tu la diras plus droittement et mieulx science de instante presentialite non iamais defaillant mais eternelle.

Many of the above examples are very bald renderings of the original, and are only quoted here to show that Chaucer did not make his translation from the French.

Chaucer is not always felicitous in his translations:—thus he translates *clavus atque gubernaculum* by *keye* and a stiere (p. 103), and *compendium* (gain, acquisition) by *abreggynge* (abridging, curtailment), p. 151. Many terms make their appearance in English for the first time,—and most of them have become naturalized, and are such as we could ill spare. Some few are rather uncommon, as *gouernaile* (gubernaculum), p. 27; *arbitre* (arbitrium), p. 154. As Chaucer takes the trouble to explain *inestimable* (inæstimabilis), p. 158, it could not have been a very familiar term.

Our translator evidently took note of various readings, for on p. 31 he notes a variation of the original. On p. 51 he uses *armurers* (= armures) to render *arma*, though most copies agree in reading *arva*.

There are numerous glosses and explanations of particular passages, which seem to be interpolated by Chaucer himself. Thus he explains what is meant by the *heritage of Socrates* (p. 10, 11); he gives the meaning of *coemption* (p. 15); of *Euripus* (p. 33); of the *porch* (p. 166).[1] Some of his definitions are very quaint; as, for instance, that of Tragedy—'*a dité of a prosperité for a tyme þat endiþ in wrechednesse*' (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—'*a maker of dites þat hyȝten* (are called) *tregedies*' (p. 77).

Melliflui . . . oris Homerus

is thus quaintly Englished: *Homer wiþ þe hony mouþe, þat is to seyn. homer wiþ þe swete dites* (p. 153).

[1] See pages 39, 50, 61, 94, 111, 133, 149, 153, 159.

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The present translation of the *De Consolatione* is taken from Additional MS. 10,340, which is supposed to be the *oldest* manuscript that exists in our public libraries. After it was all copied out and ready for press, Mr Bradshaw was kind enough to procure me, for the purpose of collation, the loan of the Camb. University MS. Ii. 3. 21, from which the various readings at the foot of the pages are taken.

Had I had an opportunity of examining the Cambridge MS. carefully throughout before the work was so far advanced, I should certainly have selected it in preference to the text now given to the reader. Though not so ancient as the British Museum MS., it is far more correct in its grammatical inflexions, and is no doubt a copy of an older and very accurate text.

The Additional MS. is written by a scribe who was unacquainted with the force of the final *-e*. Thus he adds it to the preterites of strong verbs, which do not require it; he omits it in the preterites of weak verbs where it is wanted, and attaches it to passive participles (of weak verbs), where it is superfluous. The scribe of the Cambridge MS. is careful to preserve the final *-e* where it is a sign (1) of the definite declension of the adjective; (2) of the plural adjective; (3) of the infinitive mood; (4) of the preterite of weak verbs; (5) of present participles;[1] (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel ending.

The Addit. MS. has frequently *thilk* (singular and plural), and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke*[2] and *-nesse*.

For further differences the reader may consult the numerous collations at the foot of the page.

If the Chaucer Society obtains that amount of patronage from the literary public which it deserves, but unfortunately has yet not succeeded in getting, so that it may be enabled to go on with the great work which has been so successfully commenced, then the time may come when I shall have the opportunity of editing the Camb. MS. of Chaucer's Boethius for that Society, and lovers of Early English Literature will have two texts instead of one.

[1] In the Canterbury Tales we find participles in *-ynge*.
[2] It is nearly always *thilke* in the Canterbury Tales.

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APPENDIX TO INTRODUCTION.

THE last of the ancients, and one who forms a link between the classical period of literature and that of the middle ages, in which he was a favourite author, is Boethius, a man of fine genius, and interesting both from his character and his death. It is well known that after filling the dignities of Consul and Senator in the court of Theodoric, he fell a victim to the jealousy of a sovereign, from whose memory, in many respects glorious, the stain of that blood has never been effaced. The *Consolation of Philosophy*, the chief work of Boethius, was written in his prison. Few books are more striking from the circumstances of their production. Last of the classic writers, in style not impure, though displaying too lavishly that poetic exuberance which had distinguished the two or three preceding centuries, in elevation of sentiment equal to any of the philosophers, and mingling a Christian sanctity with their lessons, he speaks from his prison in the swan-like tones of dying eloquence. The philosophy that consoled him in bonds, was soon required in the sufferings of a cruel death. Quenched in his blood, the lamp he had trimmed with a skilful hand gave no more light; the language of Tully and Virgil soon ceased to be spoken; and many ages were to pass away, before learned diligence restored its purity, and the union of genius with imitation taught a few modern writers to surpass in eloquence the Latinity of Boethius.—(Hallam's *Literature of Europe*, i. 2, 4th ed. 1854.)

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gauls from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned; a Virgil is now extant, corrected by the hand of a consul; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity; and

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Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the *indifference* of three distinct though consubstantial persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life: the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince: the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year. On the memorable day of their inauguration, they proceeded in solemn pomp from their palace to the forum amidst the applause of the senate and people; and their joyful father, the true Consul of Rome, after pronouncing an oration in the praise of his royal benefactor, distributed a triumphal largess in the games of the circus. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

A philosopher, liberal of his wealth and parsimonious of his time, might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoins every virtuous citizen to rescue the state from the usurpation of vice and ignorance. For the integrity of his public conduct he appeals to the

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memory of his country. His authority had restrained the pride and oppression of the royal officers, and his eloquence had delivered Paulianus from the dogs of the palace. He had always pitied, and often relieved, the distress of the provincials, whose fortunes were exhausted by public and private rapine; and Boethius alone had courage to oppose the tyranny of the Barbarians, elated by conquest, excited by avarice, and, as he complains, encouraged by impunity. In these honourable contests his spirit soared above the consideration of danger, and perhaps of prudence; and we may learn from the example of Cato, that a character of pure and inflexible virtue is the most apt to be misled by prejudice, to be heated by enthusiasm, and to confound private enmities with public justice. The disciple of Plato might exaggerate the infirmities of nature, and the imperfections of society; and the mildest form of a Gothic kingdom, even the weight of allegiance and gratitude, must be insupportable to the free spirit of a Roman patriot. But the favour and fidelity of Boethius declined in just proportion with the public happiness; and an unworthy colleague was imposed to divide and control the power of the master of the offices. In the last gloomy season of Theodoric, he indignantly felt that he was a slave; but as his master had only power over his life, he stood without arms and without fear against the face of an angry Barbarian, who had been provoked to believe that the safety of the senate was incompatible with his own. The Senator Albinus was accused and already convicted on the presumption of *hoping*, as it was said, the liberty of Rome.

"If Albinus be criminal," exclaimed the orator, "the senate and myself are all guilty of the same crime. If we are innocent, Albinus is equally entitled to the protection of the laws." These laws might not have punished the simple and barren wish of an unattainable blessing; but they would have shown less indulgence to the rash confession of Boethius, that, had he known of a conspiracy, the tyrant never should. The advocate of Albinus was soon involved in the danger and perhaps the guilt of his client; their signature (which they denied as a forgery) was affixed to the original address, inviting the emperor to deliver Italy from the Goths; and three witnesses of honourable rank, perhaps of infamous reputation, attested the treasonable designs of the Roman patrician. Yet his innocence must be presumed, since he was deprived by Theodoric of the means of justification, and rigorously confined in the tower of Pavia, while the senate, at the distance of five hundred miles, pronounced a sentence of confiscation and death against the most illustrious of its members. At the command of the Barbarians, the occult science of a philosopher was stigmatized with the names of sacrilege and magic. A devout and dutiful attachment to the senate was condemned as criminal by the trembling voices of the senators themselves; and their ingratitude deserved the wish or prediction of Boethius, that, after him, none should be found guilty of the same offence.

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the

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Consolation of Philosophy; a golden volume not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune. Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue. From the earth, Boethius ascended to heaven in search of the SUPREME GOOD; explored the metaphysical labyrinth of chance and destiny, of prescience and free-will, of time and eternity; and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine in the same work the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a Catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.—Gibbon's *Decline and Fall*, 1838, vol. vii. p. 45—52 (without the notes).

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„	2	—	Quos vides sedere celso	118
„	—	3	Videsne igitur quanto in cœno probra volvantur	119
„	3	—	Vela Neritii ducis	122
„	—	4	Tum ego, Fateor, inquam, nec injuria dici video	123
„	4	—	Quid tantos juvat excitare motus	130
„	—	5	Hic ego, Video, inquam, quæ sit vel felicitas ...	131
„	5	—	Si quis Arcturi sidera nescit	132
„	—	6	Ita est, inquam.	133
„	6	—	Si vis celsi jura tonantis	143
„	—	7	Jamne igitur vides, quid hæc omnia quæ diximus, consequatur?	144
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V	—	1	Dixerat, orationisque cursum ad alia quædam	149
„	1	—	Rupis Achæmeniæ scopulis, ubi versa sequentum	151
„	—	2	Animadverto, inquam, idque uti tu dicis, ita esse consentio.	152
„	2	—	Puro clarum lumine Phœbum	153
„	—	3	Tum ego, En, inquam, difficiliori rursus ambiguitate confundor.	154
„	3	—	Quænam discors fœdera rerum	159
„	—	4	Tum illa, Vetus, inquit, hæc est de Providentia querela	161
„	4	—	Quondam porticus attulit	166
„	—	5	Quod si in corporibus sentiendis, quamvis ...	168
„	5	—	Quam variis terras animalia permeant figuris!	170
„	—	6	Quoniam igitur, uti paulo ante monstratum est	171

Appendix.—Ætas Prima 180
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[I]NCIPIT TABULA LIBRI BOICII DE CONSOLAC*IO*N*E* PHILOSOPHIE.

[*Additional MS.* 10,340, *fol.* 3.]

LIBER PRIMUS. [fol. 3.]

1 Carmina qui quondam studio flore*n*te pe*r*egi.
2 Hic dum mecum tacitus.
3 Heu q*ua*m precipiti.
4 Set medicine inquit tempus.
5 Tunc me discussa.
6 Haut[1] aliter tristicie.
7 Quisquis composito.
8 Sentis ne inquit.
9 O stelliferi conditor orbis.
10 Hic ubi continuato dolore.
11 Cum phebi radijs.
12 Primu*m* igit*ur* pateris rogac*ioni*b*us*.
13 Nubib*us* atris condita.

[1] MS. hanc.

EXPLICIT LIBER PRIMUS.

LIBER SECUNDUS.

1 Postea paulisper[2] conticuit.
2 Hec cum superba.
3 Uellem autem pauca.
4 Si quantas rapidis.
5 His igitur si *et* pro se.

[2] MS. lilper.

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6 Cum primo polo.
7 Tunc ego uera inquam.
8 Contraque.
9 Quisquis ualet perhennem cantus.
10 Set cum racionum iam in te.
11 Felix in mirum iam prior etas.
12 Quid autem de dignitatibus.
13 Nouimus quantos dederat.
14 Tum ego scis inquam.
15 Quicunque solam mente.
16 Set ne me inexorabile.
17 Quod mundus stabile fide.

EXPLICIT LIBER SECUNDUS.

LIBER TERCIUS.

1 Iam tantum illa.
2 Qui serere ingenium.
3 Tunc defixo paululum.
4 Quantas rerum flectat.
5 Uos quoque terrena animalia.
6 Quamuis fluenter diues.
7 Set dignitatibus.
8 Quamuis se tirio.
9 An uero regna.
10 Qui se ualet esse potentem.
11 Gloria uero quam fallax.
12 Omne hominum genus in terris.
13 Quid autem de corporibus.
14 Habet hoc uoluptas.
15 Nichil igitur dubium est.
16 Heu que miseros tramite.
17 Hactenus mendacio formam.
18 O qui perpetua.
19 Quoniam igitur qui scit.
20 Nunc omnes pariter.
21 Assencior inquam cuncta.

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22 Quisque profunda.
23 Tunc ego platoni inquam.
24 Felix qui poterit.

EXPLICIT LIBER TERCIUS.

LIBER QUARTUS.

1 Hec cum philosophia.
2 Sunt etenim penne.
3 Tunc ego pape inquam.
4 Quos uides sedere celsos.
5 Uides ne igitur quanto.
6 U[e]la naricij ducis.
7 Tunc ego fateor inquam.
8 Quid tantos iuuat.
9 Huic ego uideo inquam.
10 Si quis arcturi [1] sydera.
11 Ita est inquam.
12 Si uis celsi iura.
13 Iam ne igitur uides.
14 Bella bis quinis.

[1] MS. arituri.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

1 Dixerat oracionis que cursum.
2 Rupis achemenie.
3 Animaduerto inquam.
4 Puro clarum lumine.
5 Tamen ego en inquam.
6 Que nam discors.
7 Tamen illa uetus.
8 Quondam porticus attulit.
9 Quod si in corporibus.
10 Quam uarijs figuris.
11 Quoniam igitur uti paulo ante.

EXPLICIT LIBER QUINTUS ET ULTIMUS.

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[* fol. 3 b.]

* LIBER PRIMUS.

[The fyrste Metur.]

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

Carmina qui quondam studio florente peregi.

Boethius deplores his misfortunes in the following pathetic elegy.

Allas I wepyng am constreined to bygynne vers of sorouful matere. ¶ þat whilom in florysching studie made delitable ditees. For loo rendyng muses of poetes enditen to me þinges to be writen. and drery vers of wrecchednes weten my face wiþ verray teers. ¶ At þe leest no drede ne myȝt[e] ouer-come þo muses. þat þei ne weren felawes *and* folweden my wey. þat is to seyne when I was exiled. þei þat weren glorie of my youȝth whilom weleful *and* grene conforten now þe sorouful werdes of me olde man. for elde is comen vnwarly vpon me hasted by þe harmes þat I haue. *and* sorou haþ comaunded his age to be in me. ¶ Heeres hore ben schad ouertymelyche vpon myne heued. and þe slak[e] skyn tremble þ vpon myn emty body. þilk[e] deeþ of men is welful þat ne comeþ not in ȝeres þat ben swete (.i. mirie.) but comeþ to wrecches often yclepid.

ypalage antithesis

Laments his immature old age.

Death turns a deaf ear to the wretched.

¶ Allas allas wiþ how deef an eere deeþ cruel tourneþ awey fro wrecches *and* naieþ to closen wepyng eyen. ¶ While fortune vnfeiþful fauored[e] me wiþ lyȝte goodes (.s. temporels.) þe sorouful houre þat is to seyne þe deeþ had[de] almost dreynt myne heued. ¶ But now for fortune clowdy haþ chaunged hir disceyuable chere to me warde. myn vnpitouse lijf draweþ a long vnagreable dwellynges in me. ¶ O ȝe my

When Fortune was favourable Death came near Boethius,

but in his adversity life is unpleasantly protracted.

1 *of*—MS. of of.
2 *florysching*—floryssynge
3 *rendyng*—rendynge
4 *be*—ben
5 *wrecchednes* — wrecchednesse
teers—teeres
6 *leest*—leeste
myȝt[e] ouer-come—myhte oueroomen
8 *seyne when*—seyn whan
9 *youȝth*—MS. þoȝt, C. yowthe
10 *sorouful werdes* — sorful wierdes [i. fata]
12 *sorou*—sorwe
12 *haþ*—MS. haþe
be—ben
13 *hore*—hoore
ben—arn
myne—myn
14 *slak[e]*—slake
vpon—of
emty—emptyd
þilk[e]—thilke
15 *weiful*—weleful
comeþ not—comth nat
16 *.i. mirie*—omitted
19 *tourneþ*—torneth
naieþ—nayteth
wepyng—wepynge
20 *While*—Whil
fauored[e]—fauorede
21 *lyȝte*—lyhte
.s. temporels—omitted
sorouful houre — sorwful howre
22 *seyne*—seyn
had[de]—hadde
myne—myn
23 *haþ*—MS. haþe
chaunged hir disceyuable—chaungyd hyre deceyuable
24 *vnpitouse lijf*—vnpietous lyf

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frendes what or wherto auaunted[e] ȝe me to be weleful: for he þat haþ fallen stood not *in* stedfast degree.

Why did his friends call him happy? He stood not firm that hath thus fallen.

HIC DUM MECUM TACITUS.

IN þe mene while þat I stille recorded[e] þise þinges wiþ my self. *and* markede my wepli compleynte wiþ office of poyntel. I saw stondyng aboue þe heyȝt of my heued a woman of ful greet reuerence by semblaunt hir eyen brennyng *and* clere seing ouer þe comune myȝt of men. wiþ a lijfly colo*u*r *and* wiþ swiche vigoure *and* strenkeþ þat it ne myȝt[e] not be emptid. ¶ Al were it so þat sche was ful of so greet age. þat men ne wolde not trowe *in* no manere þat sche were of oure elde. þe stature of hir was of a doutous iugement. for su*m*tyme sche constreyned[e] *and* schronk hir seluen lyche to þe comune mesure of men. *and* su*m*tyme it semed[e] þat sche touched[e] þe heuene wiþ þe heyȝte of hir heued. and when sche hef hir heued heyer sche per*c*ed[e] þe selue heuene. so þat þe syȝt of men lokyng was *in* ydel. ¶ Hir cloþes weren maked of ryȝt delye þredes *and* subtil crafte of per*d*urable matere. þe wyche cloþes sche hadde wouen wiþ hir owen hondes: as I knew wel aftir by hir selfe. declaryng *and* schewyng to me þe beaute. þe wiche cloþes a derkenes of a forleten and dispised elde had[de] duskid *and* dirkid as it is wo*n*t to dirken by-smoked ymages. ¶ In þe ne-

[The firste prose.]

29 Philosophy appears to Boethius,

like a beautiful woman,

33

and of great age.

36

Her height could not be determined,

40

for there were times when she raised her head higher than the heavens.

Her clothes were finely wrought and indissoluble,

44

47 but dark and dusky, like old besmoked images.

26 *auaunted[e]*—auauntede
be—ben
27 *haþ*—MS. haþe
not—nat
stedfast—stidefast
28 *In þe mene*—omitted
recorded[e]—recordede
30 *saw*—MS. sawe, C. sawh
stondyng aboue—MS. studiyng aboue, C. stondinge abouen
heyȝt—heyhte
my—myn
31 *greet*—gret
32 *brennyng*—brennynge
clere seing—cleer seynge
33 *swiche*—swych
34 *strenkeþ*—strengthe
it — *emptid* — it myhte nat ben emted
34 *Al*—alle
36 *wolde*—*trowe*—wolden nat trowen
37 *iugement*—Iuggement
38 *sumtyme*—somtyme
constreyned[e] — constreynede
schronk — MS. schronke, C. shronk
39 *lyche*—lyk
40 *semed[e]*—semede
touched[e]—towchede
41 *when*—whan
hef—MS. heued, C. hef
heyer—hyere
42 *perced[e]*—percede
syȝt—syhte
lokyng—lookynge
44 *crafte*—craft
45 *wouen*—MS. wonnen, C. wouen
owen hondes — owne handes
46 *knew*—MS. knewe, C. knewh
selfe declaryng—self declarynge
schewyng—shewynge
47 *derkenes*—dirknesse
forleten—forletyn
48 *dispised*—despised
had[de] duskid — hadde dusked
dirkid—derked
49 *by-smoked*—the smokede
neperest[e]—nethereste

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On the lower hem of her garment was the letter Π and on the upper Θ.

þerest[e] hem or bordure of þese cloþes men redden ywouen in swiche a gregkysche .P. þat signifieþ þe lijf actif. And abouen þat lettre in þe heyȝest[e] bordure a grekysche T. þat signifieþ þe lijf contemplatif.

Between the letters were steps like a ladder.

¶ And by-twene þese two lettres þere weren seien degrees nobly wrouȝt in manere of laddres. By wyche degrees men myȝt[en] clymbe fro þe neþemast[e] lettre to þe ouermast[e]. ¶ Naþeles hondes of sum men hadde korue þat cloþe by vyolence *and* by strenkeþ.

Philosophy's garments were tattered and torn, and pieces had been carried violently off.

¶ And eueryche man of hem hadde born away syche peces as he myȝte geet[e]. ¶ And forsoþe þis forsaide woman ber bookes in hir ryȝt honde. *and* in hir lefte honde sche ber a ceptre. ¶ And when sche sauȝ þese poetical muses aprochen aboute my bedde. *and* endytyng wordes to my wepynges. sche was a lytel ameued and glowed[e] wiþ cruel eyen. ¶ Who quod sche haþ suffred aprochen to þis seek[e] man þise comune strumpetis of siche a place þat *men clepen þe theatre.

In her right hand she bore her books, and in her left a sceptre.

Philosophy bids the Muses leave Boethius,

[* fol. 4.]

¶ þe wyche only ne asswagen not his sorowes. wiþ no remedies. but þei wolde fede *and* norysche hem wiþ swete venym. ¶ Forsoþe þise ben þo þat wiþ þornes *and* prykkynges of talentȝ or affecciouns wiche þat ben no þing frutefiyng nor profitable destroyen þe cornes plenteuouse of frutes of reson. ¶ For þei holden þe hertes of men in usage. but þei ne delyuere not folk fro maladye. but if ȝe muses hadde wiþdrawen

as they only increase his sorrow with their sweet venom.

They may accustom the mind to bear grief, but cannot free it from its malady.

50 *þese*—thise
51 *swiche*—omitted
gregkysche—grekysshe
signifieþ—syngnifieth
52 *heyȝest[e]*—heyeste
54 *by-twene þese*—bytwixen thise
þere—ther
seien—seyn
55 *nobly wrouȝt*—nobely y-wroght
wyche—whiche
56 *myȝt[en] clymbe*—myhten clymbyn
neþemast[e]—nethereste
57 *ouermast[e]*—vppereste
sum—some
58 *hadde korue* — hadden koruen
58 *cloþe*—cloth
strenkeþ—strengthe
59 *born*—MS. borne, C. born
away syche—awey swiche
60 *geet[e]*—geten
forsaide—forseide
61 *ber*—MS. bere, C. bar
bookes—smale bookes
honde—hand
lefte honde—left hand
62 *ber*—MS. bere, C. baar
sauȝ þese—say thise
63 *bedde*—bed
endytyng—enditynge
64 *ameued*—amoued
65 *glowed[e]*—glowede
haþ—MS. haþe, C. hath
66 *seek[e]*—sike
þise—the
66 *strumpetis*—strompetes
67 *siche*—swich
clepen—clepyn
68 *only ne*—nat oonly ne
not his—nat hise
no—none
69 *woldefede*—wolden feeden
norysche hem — noryssyn hym
72 *ben*—ne ben
frutefiyng—fructefiynge
73 *cornes plenteuouse*—corn plentyuos
74 *þe* and *ne*—both omitted
75 *not*—nat
if ȝe—MS. if þe, C. yif ye
hadde—hadden

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fro me wiþ 3oure flateries. any vnkonnyng *and* vnp*rofit*-able man as men ben wont to fynde comunely amonges þe peple. I wolde wene suffre þe lasse greuously. ¶ For-why in syche an vnp*rofit*able man myne ententes weren no þing endamaged. ¶ But 3e wiþdrawen me þis man þat haþ ben norysched in studies or scoles of Eleaticis *and* of achademicis in grece. ¶ But goþ now raþer awey 3e meremaydenes wyche ben swete til it be at þe laste. *and* suffreþ þis man to be cured *and* heled by myne muses. þat is to say by notful sciences. ¶ And þus þis compaygnie of muses I-blamed easten wroþely þe chere adoun*ward* to þe erþe *and* schewyng by redenesse hir schame þei passeden sorowfuly þe þreschefolde. ¶ And I of whom þe sy3t plonged *in* teres was derked so þat I ne my3t[e] not knowe what þat woman was of so *im*perial auctorite. ¶ I wex al a-besid *and* astoned. *and* caste my sy3t adoune in to þe erþe. *and* bygan stille forto abide what sche wolde don afterwarde. ¶ þo come sche nere *and* sette hir doun vpon þe vterrest[e] corner of my bedde. *and* sche by-holdyng my chere þat was cast to þe erþe heuy *and* greuous of wepyng. com*pleinede* wiþ þise wordes þ*at* I schal sey þe *pertur*bacioun of my þou3t.

Philosophy is deeply grieved, because they have not seduced one of the profane,

but one who has been brought up in Eleatic and Academic studies.

She bids the syrens begone.

Blushing for shame they pass the threshold.

Boethius is astonished at the presence of the august dame.

Philosophy expresses her concern for Boethius.

HEU QUAM PRECIPITI MERSA PROFUNDO.

[The 2de Metur.]

Allas how þe þou3t of man dreint in ouer þrowyng depnesse dulleþ *and* forletiþ hys *pro*pre clerenesse. myntynge to gone in to foreyne derknesses as ofte as hys anoious bisines wexiþ wiþ-out*en* mesure.

Drowned in the depth of cares the mind loses its proper clearness.

76 *vnkonnyng*—vnkunnynge
78 *peple*—poeple
79 *syche*—swhiche
myne—myn
80 *weren*—ne weeren
3e—ye
81 *haþ*—MS. haþe, C. hath
ben—be
scoles—schooles
82 *goþ*—MS. goþe, C. goth
83 *wyche*—whiche þat
85 *say*—seyn
86 *not'ful*—noteful
86 *I-blamed*—Iblamyd
87 *wroþely*—wrothly
adounward—downward
88 *redenesse*—rednesse
sorowfuly—sorwfully
89 *þreschefolde*—thresshfold
sy3t—syhte
90 *derked*—dyrked
my3t[e]——*knowe*—myhte nat knowen
91 *wex*—wax
92 *a-besid*—abaysshed
caste—cast
92 *adoune in to*—down to
93 *don*—MS. done
95 *vterrest[e] corner*—vtereste cornere
bedde—bed
97 *compleinede*—compley[n]de
98 *sey*—seyen
101 *gone*—goon
102 *bisines*—bysynesse
outen—owte

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Man in his freedom knew each region of the sky,

þat is dryuen to *and* fro wiþ worldly wyndes. ¶ þis man þat sum*t*yme was fre to who*m* þe heuene was open *and* knowen *and* was wont to gone in heuenelyche paþes. *and* sauȝ þe lyȝtnesse of þe rede sunne. *and* sauȝ þe sterres of þe colde moone. *and* wyche sterre *in* heuene vseþ wandryng risorses yflit by dyuerse speres.

the motions of the planets, and was wont to investigate the causes of storms,

¶ þis man ouer comere hadde co*mpre*hendid al þis by noumbre. of accountyng in astronomye. ¶ And ouer þis he was wont to seche þe causes whennes þe sounyng wy*n*des moeuen *and* bisien þe smoþe water of þe see. *and* what spirit turneþ þe stable heuene. *and* whi þe sterre ryseþ oute of þe reede eest. to falle in þe westren wawes. and what attempriþ þe lusty houres of þe fyrste somer sesou*n* þat hiȝteþ *and* apparaileþ þe erþe wiþ rosene floures.

the nature and properties of the seasons,

¶ And who makeþ þat plenteuouse autu*m*pne in fulle ȝeres fletiþ wiþ heuy grapes. ¶ And eke þis ma*n* was wont to telle þe dyuerses causes of nature þat weren yhid. ¶ Allas now lieþ he emptid of lyȝt of hys þouȝt. *and* hys nekke is p*re*ssid wiþ heuy cheynes *and* bereþ his chere enclined adoune for þe greet[e] weyȝt. and is constreyned to loke on foule erþe.

and the hidden causes of nature.

But now, alas, he is constrained to keep his face to the ground.

SET MEDICINE INQUIT TEMPUS.

[The ijde prose.]

Bvt tyme is now q*uo*d sche of medicine more þen of compleynte. ¶ Forsoþe þen sche entendyng to me warde wiþ al þe lokyng of hir eyen saide. ¶ Art not þou he q*uo*d sche þat sum*t*yme I-norschid wiþ my mylke *and* fostre[d] wiþ my meetes were ascaped *and* comen to corage of a p*er*fit man. ¶ Certys I ȝaf þe

More need of medicine than of complaint.

Philosophy addresses Boethius.

103 *worldly*—wordely
104 *sumtyme*—whilom
105 *gone*—goon
106 *paþes*—paathes
sauȝ—sawh
lyȝtnesse—lythnesse
sunne—sonne
sauȝ—MS. sue, C. sawgh
107 *wyche*—which
108 *risorses*—recourses
111 *seche*—seken
sounyng—sownynge
114 *ryseþ oute*—aryseth owt
falle—fallen
115 *westren*—westrene
116 *fyrste*—fyrst
119 *eke*—ek
120 *dyuerses*—diuerse
yhid—MS. yhidde
121 *lieþ*—lith
emptid—emted
123 *adoune*—adown
greet[e] weyȝt — grete weyhte
124 *loke*—*foule*—looken on the fool
125, 126 *þen*—than
127 *al*—alle
saide—seyde
128 *sumtyme*—whilom
I-norschid — MS. I-norschide, C. noryssed
129 *fostre[d]*—fostered
my—myne
130 *Certys*—Certes
ȝaf, yaf

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syche armures þat ȝif þou þi self ne haddest first caste hem away. þei schulden haue defendid þe in sykernesse þat may not be ouer-comen. ¶ Knowest þou me not. * Why art þou stille. is it for schame or for astonynge. It were me leuer þat it were for schame. but it semeþ me þat astonyn*g*e haþ opp*r*essed þe. ¶ And whan sche say me not oonly stille. but wiþ-outen office of tonge *and* al doumbe. sche leide hir honde softely vpon my brest *and* seide. ¶ Here nis no p*er*il q*uod* sche. ¶ He is fallen in to a litargie. whiche þat is a comune sekenes to hertes þat ben desceiued. ¶ He haþ a litel forȝeten hym self. but certis he schal lyȝtly reme*m*bren hym self. ¶ ȝif so be þat he haþ knowe*n* me or now. *and* þat he may so done I wil wipe a litel hys eyen. þat ben derked by þe cloude of mortel þinges ¶ þise wordes seide sche. and wiþ þe lappe of hir garment yplitid in a frounce sche dried[e] myn eyen þat were ful of þe wawes of my wepynges.

132

[* fol. 4 b.] She fears his silence proceeds from shame rather than from stupidity.

137

She finds him, however, in a lethargy, the distemper of a disordered mind.

141

To make his recovery an easy matter, she wipes his eyes, which were darkened by the clouds of mortal things,

146

and dries up his tears.

TUNC ME DISCUSSA.

Þus when þat nyȝt was discussed *and* chased awey. derknesses forleften me. *and* to myn eyen repeyre aȝeyne her firste strenkeþ. and ryȝt by ensample as þe sonne is hid when þe sterres ben clustred. þat is to sey whe*n* sterres ben couered wiþ cloudes by a swifte wynde þat hyȝt chorus. *and* þat þe firmame*n*t stont derked by wete ploungy cloudes. and þat þe sterres not apperen vpo*n* heuene. ¶ So þat þe nyȝt semeþ sprad vpo*n* erþe. ¶ Yif þan þe wynde þat hyȝt borias

[The 3de Metr.] Her touch dispels the darkness of his soul,

151

just as the heavy vapours, that darken the skies and obscure the sunlight, are chased away by the north wind,

156

131 *syche*—swiche
ȝif—yif
caste—C. cast
132 *away*—awey
schulden haue — sholden han
133 *not be*—nat ben
Knowest þou—knowestow
134 *art þou*—artow
136 *haþ*—MS. haþe
138 *tonge*—tunge
doumbe—dowmb
honde—hand
139 *Here*—her
140 *litargie whiche*—litarge which
141 *sekenes*—sykenesse
141, 143 *haþ*—MS. haþe
144 *done*—doon
wil wipe—wol wypen
146 *garment*—garnement
147 *dried[e]*—dryede
were—weeren
148 *ful*—fulle
149 *when*—whan
150 *myn*—myne
150 *repeyre*—repeyrede
151 *aȝeyne*—omitted
her firste—hir fyrst
152 *hid*—MS. hidde, C. hid
when—whan
153 *sey*—seyn
when—whan
154 *hyȝt*—heyhte
chorus—MS. thorus
stont—MS. stonde, C. stant
157 *þan*—thanne
wynde—wynd
hyȝt—hyhte

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158 sent out of þe kaues of þe contre of Trace betiþ þis
causing the return of the hidden day, when the sun smites our wondering sight with his sudden light.
nyȝt. þat is to seyn chasiþ it away *and* descouereþ þe
closed day. ¶ þan schineþ phebus yshaken wiþ
sodeyne lyȝt *and* smyteþ wiþ hys bemes *in meruelyng*
162 eyen.

[1] MS. hanc.

HAUT[1] ALITER TRISTICIE.

[The 3de prose.] The clouds of sorrow being dispelled, Boethius recollects the features of his Physician,

Ryȝt so *and* none oþer wyse þe cloudes of sorowe dissolued *and* don awey. ¶ I took heuene. *and* receyuede mynde to knowe þe face of my fyciscien. ¶ So þat I sette myne eyen on hir *and* festned[e] my lokyng. I byholde my norice philosophie. in whos houses I hadde conuersed *and* haunted fro my ȝouþe.
169 *and* I seide þus. ¶ O þou maistresse of alle uertues
He addresses her. descendid fro þe souereyne sete. Whi art þou comen in to þis solitarie place of myn exil. ¶ Art þou comen
172 for þou art mad coupable wiþ me of fals[e] blames.
She expresses her concern for him, ¶ O q*uod* sche my norry scholde I forsake þe now. and scholde I not parte wiþ þe by comune trauaille þe charge þat þou hast suffred for envie of my name. ¶ Certis
176 it nar[e] not leueful ne sittyng to philosophie to leten
and tells him that she is willing to share his misfortunes. wiþ-outen compaignie þe wey of hym þat is *in*nocent. ¶ Scholde I þan redoute my blame *and* agrisen as þouȝ
179 þer were byfallen a newe þing. q. d. non. ¶ For
She fears not any accusation, as if it were a new thing. trowest þou þat philosophi be now alþerfirst assailed *in perils* by folk of wicked[e] maneres. ¶ Haue I not
For before the age of Plato she contended against folly, stryuen wiþ ful greet strife in olde tyme byfore þe age of my plato aȝeins þe foolhardines of foly *and*
184 eke þe same plato lyuyng. hys maistre socrates
and by her help Socrates triumphed over an unjust death. deserued[e] victorie of vnryȝtful deeþ in my presence. ¶ þe heritage of wyche socrates. þe *her*itage is to seyne

158 *sent*—isent
160 *þan*—thanne
161 *sodeyne*—sodeyn
163 *none oþer*—non oother
sorowe—sorwe
165 *knowe*—knowen
166 *myne*—myn
festned[e]—fastnede
170 *fro*—from
170, 171 *art þou*—artow
172 *mad*—MS. made, C. mak-
fals[e]—false [ed
174 *parte*—parten
176 *nar[e]*—nere
sittyng—sittinge
178 *þan*—thanne
179 *þing*—thing
q.d. non—omitted
180 *trowest þou*—trowestow
alþerfirst—alderfirst
181 *wicked[e]*—wikkede
182 *strife*—strif
183 *aȝeins*—ayenis
foolhardines — foolhardinesse
foly—folie
184 *eke*—ek
185 *deserued[e]*—desseruede
186 *wyche*—the which
seyne—seyn

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Of the inheritance of Socrates the rout of Epicureans and Stoics wanted to get a part.

Philosophy withstood them, whereupon they tore her robe, and, departing with the shreds,

imagined that they had got possession of her.

Thus, clothed with her spoils, they deceived many.

[* fol. 5.]

Philosophy adduces examples of wise men, who had laboured under

difficulties on account of being her disciples.

þe doctrine of þe whiche soc*r*ates in hys oppiniou*n* of felicite þat I clepe welfulnesse ¶ Whan þat þe people of epicuriens *and* stoyciens *and* many oþer enforceden hem to go rauische eueryche man for his part þat is to seyne. þat to euéryche of hem wolde drawen to þe defence of his oppiniou*n* þe wordes of socrates. ¶ þei as in p*ar*tie of hir preye todrowe*n* me criynge *and* debatyng þer aȝeins. *and* tornen *and* torente*n* my cloþes þat I hadde woue*n* wiþ myn handes. *and* wiþ þe cloutes þat þei hadden arased oute of my cloþes. þei wenten awey wenyng þat I hadde gon wiþ he*m* euery dele. In whiche epicuryens *and* stoyciens. for as myche as þer semed[e] so*m*me traces *and* steppes of myne habit. þe folye of men wenyng þo epicuryens *and* stoyciens my *familers p*e*r*uertede (.s. *per*sequendo) so*m*me þoruȝ þe errour of þe wikked[e] or vnkunnyng[e] multitude of hem. ¶ þis is to seyne for þei semeden philosophres: þei weren p*ur*sued to þe deeþ and slayn. ¶ So yif þou hast not knowen þe exilynge of anaxogore. ne þe empoysenyng of socrates. ne þe to*ur*mentȝ of ȝeno for þei [weren] straungers. ¶ ȝit myȝtest þou haue knowe*n* þe senectiens *and* þe Canyos *and* þe sorancis of wyche folk þe renou*n* is neyþer ouer oolde ne vnsolempne. ¶ þe whiche men no þing ellys ne brouȝt[e] hem to þe deeþ but oonly for þei weren enfourmed of my maneres. *and* semede*n* moste vnlyke to þe studies of wicked folk. ¶ And forþi þou auȝtest not to wondre þouȝ þat I in þe bitter see of þis lijf be

188 *welfulnesse* — welefulnesse
189 *oþer*—oothre
190 *go*—gon
euerycheeuerich
191 *seyne*—seyn
to—omitted
euerycheeuerich
194 *tornen—read* coruen, C. koruen
195 *wouen*—MS. wonnen, C. wouen
196 *arased*—arraced
197 *gon*—MS. gone, C. gon
198 *dele*—del
199 *myche*—moche
199 *semed*[*e*]—semede
and—or
200 *myne*—myn
wenyng—MS. wevyng, C. weninge
202 *þoruȝ*—thorw
wikked[*e*]—wikkede
vnkunnyng[*e*] — vnkunnyng
203 *seyne*—seyn þat
204 *semeden*—semede
pursued — MS. pursuede, C. pursued
205 *slayn* — MS. slayne, C. slayn
207 [*weren*]—weeren
208 *myȝtest þou haue* — myhtestow han
209 *sorancis*—sorans
wyche—which
is—nis
210 *oolde*—MS. colde, C. old
211 *brouȝt*[*e*]—browhte
212 *enfourmed* — MS. vnfourmed, C. enformyd
my—myne
vnlyke—vnlyk
213 *wicked folk* — wikkede
auȝtest—owhtest
214 *wondre*—wondren
bitter—bittre

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It is the aim of Philosophy to displease the wicked,

fordryuen wiþ tempestes blowyng aboute. in þe whiche tempeste þis is my most purpos þat is to seyn to dis-
217 plese to wikked[e] men. ¶ Of whiche schrews al be

who are more to be despised than dreaded, for they have no leader.

þe oost neuer so grete it is to dispyse. for it nis gouerned wiþ no leder of resoune. but it is rauysched only by
220 flityng errour folyly *and* lyȝtly. ¶ And if þei somtyme

If Philosophy is attacked by the wicked, she retires within her fortress,

makyng an ost aȝeynest vs assaile vs as strengere. oure leder draweþ to gedir hys rycchesse in to hys toure. *and* þei ben ententif aboute sarpulers or sachels vn-
225 profitable forto taken. but we þat ben heyȝ abouen syker

leaving the enemy busy among the useless baggage, and laughing to scorn such hunters of trifles.

fro al tumulte *and* wode noise. ben stored *and* enclosed in syche a palays. whider as þat chateryng or anoying folye ne may not attayne. ¶ We scorne swiche rauiners *and* honters of foulest[e] þinges.

QUISQUIS COMPOSITO.

[The ferthe Metur.]

He who hath triumphed over fate, and remained insensible to the

Who so it be þat is clere of vertue sad *and* wel ordinat of lyuyng. þat haþ put vnderfote þe prowed[e]
wierdes *and* lokiþ vpryȝt vpon eyþer fortune. he may
232 holde hys chiere vndiscomfited. ¶ Þe rage ne þe manace

changes of Fortune, shall not be moved by storms, nor by the fires of Vesuvius, nor by the fiercest thunderbolts.

of þe cõmoeuyng or chasyng vpwarde hete fro þe botme. ne schal not moeue þat man. ne þe vnstable mountaigne þat hyȝt veseuus. þat wircheþ oute þoruȝ
236 hys broken[e] chemineys smokyng fires. ¶ Ne þe wey

Fear not the tyrant's rage.

of þonder lyȝt þat is wont to smyte heyȝe toures ne schal not mouene þat man. ¶ Wherto þen wrecches drede ȝe tyrauntes þat ben wode *and* felownes wiþ-outen

He who neither fears nor hopes

ony strenkeþ. ¶ Hope after no þing ne drede nat. *and*

216 *displese*—displesen
217 *wikked[e]*—wikkede
schrews—shrewes
218 *oost*—glossed *acies* in C.
grete—gret
219, 222 *leder*—ledere
220 *flityng*—fleetynge
lyȝtly—lythly
if—yif
221 *aȝeynest*—ayenis
222 *to——rycchesse*, to gydere hise rychesses
toure—towr
224 *heyȝ*—heye
225 *al*—alle
ben—omitted
stored—warnestored
226 *syche*—swich
þat—omitted
227 *scorne*—schorne
228 *rauiners —— þinges*—rauyneres & henteres of fowleste thinges
229 *clere*—cleer
230 *lyuyng*—leuynge
haþ—MS. haþe
vnderfote—vndir-foot
prowed[e]—prowde
231 *may——chiere*—may his cheere holde
232 *manace*—manesses
233 *þe*—þe see
235 *hyȝt*—hihte
veseuus—MS. vesenus
wircheþ—writith
236 *broken[e]*—brokene
smokyng—smokynge
237 *smyte*—smyten
238 *Wherto þen* — wharto thanne
239 *felownes —— ony*—felonos withowte any

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so schalt þou desarmen þe ire of þilke vnmyȝty tyraunt. for anything disarms the tyrant.
¶ But who so þat quakyng dredeþ or desireþ þing þat He whose heart fails him, yields his arms, and forges his own fetters.
nis not stable of his ryȝt. þat man þat so doþ haþ cast awey hys schelde *and* is remoeued fro hys place. *and* enlaceþ hym *in* þe cheyne wiþ whiche he may be drawen.

SENTIS NE INQUIT.

FElest þou q*uod* sche þise þinges *and* entren þei ouȝt in þi corage. [The verthe prose.]
¶ Art þou like an asse to þe harpe. Philosophy seeks to know the malady of Boethius.
Whi wepest þou whi spillest þou teres. ¶ Yif þou abidest after helpe of þi leche. þe byhoueþ discouere þi wounde. ¶ þo .I. þat hadde gadered strenkeþ in my Boethius complains of Fortune's unrelenting rage.
corage answered[e] *and* seide. *and* nedeþ it ȝitte q*uod* .I. of rehersyng or of amonicio*un*. *and* scheweþ it not ynouȝ by hym self þe scharpnes of fortune þat wexeþ Is not she moved, he asks, with the aspect of his prison?
woode aȝeynes me. ¶ Ne moeueþ it nat þe to seen þe face or þe mane*re* of þis place (.i. p*ri*sou*n*.). ¶ Is þis þe librarie wyche þat þou haddest chosen for a ryȝt certeyne sege to þe i*n* myne house. ¶ þere as þou His library, his habit, and his countenance are all changed.
desputest of[te] wiþ me of þe sciences of þinges touching diuinitee *and* touchyng mankynde. ¶ Was þan myn habit swiche as it is now. was þan my face or my chere swiche (quasi dicret non.) as now. ¶ Whan I souȝt[e] wiþ þe secretys of nature. whan þou enfo*ur*medest my maners *and* þe resou*n* of al my lijf. to þe ensaumple of þe ordre of heuene. (ironice) ¶ Is nat þis þe gerdou*n* þat I refere to þe Is this, he asks, the reward of his fidelity?
to whom I haue be obeisaunt. ¶ Certis þou enfo*ur*medist by þe mouþe of plato þis sentence. þat is to Plato (de Rep. v.) says that those Commonwealths
seyne þat co*m*mune þinges or comunabletes weren

241 *schalt þou desarmen*—shaltow deseruien
243 *doþ*—MS. doþe, C. doth *haþ*—MS. haþe, C. hath *cast*—MS. caste, C. cast
244 *schelde*—sheld *remoeued fro*—remwed from
245 *whiche*—the which *be*—ben
247 *Felest þou*—Felistow *ouȝt*—awht
248 *art þou*—artow
249 *wepest þou*—wepistow *spillest þou*—spillestow
252 *answered[e]*—answerede
255 *woode*—wood
257 *wyche*—which
258 *myne house þere*—myn hows ther
259 *desputest of[te]*—desputedest ofte
260 *þan*—thanne
261 *it* and *þan*—both omitted
261, 262 *swiche*—swich
262 *souȝt[e]*—sowhte
263 *secretys*—secretȝ *my*—MS. me, C. my
264 *al*—alle
265 *gerdoun*—gerdouns
266 *enfourmedist*—conformedest
267 *mouþe*—mowht
268 *comunabletes*—comunalitees

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are most happy that are governed by philosophers, or by those who study to be so. [* fol. 5 b.]

blysful yif þei þat haden studied al fully to wisdom gouerneden þilke þinges. or ellys yif it so by-felle þat þe gouernours *of communalites studieden in grete wis-
272 domes. ¶ Þou saidest eke by þe mouþe of þe same

The same Plato urged philosophers to take upon them the management of public affairs,

plato þat it was a necessarie cause wyse men to taken *and* desire þe gouernaunce of comune þinges. for þat þe gouernementes of comune citees y-left in þe hondes of
276 felonous tourmentours Citizenis ne scholde not brynge

lest it should fall into the hands of unprincipled citizens.

inne pestilence *and* destruccioun to goode folk. ¶ And þerfore I folowynge þilk auctoritee (.s. platonis). desiryng
279 to put[te] furþe in execusioun *and* in acte of comune

Boethius declares that he desired to put in practice (in the management of public affairs) what he had learnt in his retirement.

administracioun þo þinges þat .I. hadde lerned of þe among my secre restyng whiles. ¶ Þou *and* god þat put[te] þee in þe þouȝtis of wise folk ben knowen wiþ me þat no þing brouȝt[e] me to maistrie or dignite: but
284 þe comune studie of al goodenes. ¶ And þer-of comeþ

He sought to do good to all, but became involved in discord with the wicked.

it þat by-twixen wikked folk *and* me han ben greuouse discordes. þat ne myȝten not be relesed by prayeres. ¶ For þis libertee haþ fredom of conscience þat þe wraþþe
288 of more myȝty folk haþ alwey ben despised of me for

Consciousness of integrity made him despise the anger of the most powerful.

saluacioun of ryȝt. ¶ How ofte haue .I. resisted *and* wiþstonde þilk man þat hyȝt[e] conigaste þat made alwey assautes aȝeins þe propre fortunes of poure feble
292 folke. ¶ How ofte haue .I. ȝitte put of. or cast out

He opposed Conigastus, and put a stop to the doings of Triguilla.

hym trigwille prouost of þe kynges hous boþe of þe wronges þat he hadde bygon[ne] to done *and* eke fully performed. ¶ How ofte haue I couered *and* defended
296 by þe auctorite of me put aȝeins perils. þat is to seine put

He put his au-

myne auctorite in peril for þe wreched pore folke. þat

270 *by-felle*—byfille
271 *in grete wisdomes*—to geten wysdom
272 *eke*—ek
275 *comune*—omitted
y-left—MS. ylefte, C. yleft
276 *Citiȝenis*—citesenes
brynge inne—bryngen in
278 *þerfore*—therfor
þilk—thilke
desiryng—desired
279 *put[te] furþe*—putten forth
280 *þo*—thilke
282 *put[te]*—putte
283 *brouȝt[e]*—ne browhte
284 *þe*—omitted
al goodenes—alle goodnesse
comeþ—comth
287, 288 *haþ*—MS. haþe
289 *saluacioun*—sauacioun
290 *þilk*—thilke
hyȝt[e]—hyhte
290 *conigaste*—MS. coniugaste
292 *ofte*—ofte ek
ȝitte—omitted
294 *bygon[ne]*—bygunne
done—don
295 *couered*—MS. couerede, C. couered
296 *put*—MS. putte, C. put
seine—seyn
297 *myne*—myn

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þe couetise of straungeres vnpunysched to*ur*mentid alwey wiþ myseses *and* greuaunces oute of noumbre. ¶ Neuer man drow me ȝitte fro ryȝt to wro*n*g. When I say þe fortunes *and* þe rychesse of þe people of þe pr*o*uinces ben harmed eyþer by pr*i*ue rauynes or by comune tributis or cariages. as sory was I as þei þat suffred[e] þe harme. *Glosa.* ¶ Whan þat theodoric þe kyng of gothes in a dere ȝere hadde hys gerners ful of corne *and* comaundede þat no ma*n* ne schold[e] bie no corne til his corne were solde *and* þat at a dere greuous pris. ¶ But I wi*th*stod þat ordinaunce *and* ouer-com it knowy*n*g al þis þe kyng hym self. ¶ Coempcio*un* þat is to seyn comune achat or bying to-gidere þat were establissed vpon poeple by swiche a manere imposicio*un* as who so bouȝt[e] a busshel corn he most[e] ȝeue þe ky*n*g þe fifte p*ar*t. *Textus.* ¶ Whan it was in þe soure hungry tyme þere was establissed or cried greuous *and* inplitable coempcio*un* þat men seyn wel it schulde greetly to*ur*mentyn *and* endamagen al þe pr*o*uince of co*m*paigne I took strif aȝeins þe pr*o*uost of þe pretorie for comune pr*o*fit. ¶ And þe kyng knowyng of it I ouercom it so þat þe coempcio*un* ne was not axed ne took effect. ¶ Paulyn a counseiller of Rome þe rychesse of þe whyche paulyn þe houndys of þe palays. þat is to seyn þe officeres wolde han deuoured by hope *and* couetise. ¶ ȝit drow I hym out of þe Iowes .s. fauci*bus* of hem þat gapede*n*. ¶ And for as myche as þe peyne of þe accusaci*oun* aiuged byforn ne scholde not sodeynly henten ne punischen wrongfuly Albyn a counseiller of

thority in peril for the defence of poor folk.

I never deviated, he says, from the path of justice.

I felt for those that were wrongfully oppressed.

I opposed successfully Coemption in Campania.

I saved Paulinus out of the hands of the hounds of the palace *(Palatini canes)*.

I defended Albinus against Cyprian.

298 *vnpunysched*—vnpunysed
299 *myseses*—myseyses
300 *drow* — MS. drowe, C. weth drowh
ȝitte—yit
wrong—wronge
301 *rychesse*—richesses
þe (2)—omitted
302 *harmed eyþer*—harmyd or amenused owther
303 *tributis*—tributȝ
suffred[*e*]—suffreden
304 *harme*—harm
305 *ȝere*—yer
306 *hys*—hise
305, 306, 307 *corne*—corn
306 *schold*[*e*] *bie* — sholde byen
308 *But I withstod* — Boece withstood (MS. withstode)
com—MS. come, C. com
311 *swiche*—swich
312 *bouȝt*[*e*]—bowhte
busshel—bossel
312 *most*[*e*] *ȝeue*—moste yeue
315 *inplitable*—vnplitable
seyn—sayen
319 *ouercom* — MS. ouercome, C. ouer com
320 *counseiller*—consoler
rychesse—rychesses
321 *whyche*—which
322 *wolde*—wolden
323 *drow*—MS. drowe, C. drowh
324 *myche*—moche
326 *punischen*—punisse

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Rome. I put[te] me ȝenis þe hates *and* indignac*i*ouns
328 of þe accus*our* Ciprian. ¶ Is it not þan ynought yseyn
For the love of justice I forfeited all favour at Court.
þat I haue p*ur*chased greet[e] discordes ȝeins my self.
but I aughte be more asseured ȝenis alle oþer folk þat
for þe loue of ryȝtwisnesse .I. ne reserued[e] neuer no
332 þing to my self to hem ward of þe kynges halle .s. officers.
by þe whiche I were þe more syker. ¶ But þoruȝ þe
Boethius makes mention of his accusers, Basilius, Opilio, Gaudentius,
same accus*our*s accusyng I am co*n*dempned. ¶ Of
þe noumbre of whiche accus*our*s one basilius þat som-
tyme was chased out of þe kynges seruice. is now co*m*-
337 pelled *in* accusyng of my name for nede of foreine
moneye. ¶ Also opilion *and* Gaudenci*us* han accused
me. al be it so þat þe Iustice regal hadde su*m*tyme demed
340 hem boþe to go in to exil. for her treccheries *and* fraudes
wiþ-outen noumbre. ¶ To whiche iugement þei wolde
not obeye. but defended[e] hem by sykernesse of holy
[* fol. 6.] houses. *þat is to seyne fledden in to seyntuaries. *and*
men who had been commanded to leave the city on account of their many crimes.
whan þis was ap*er*ceiued to þe kyng. he comaunded[e]
but þat þei voided[e] þe citee of Rauenne by certeyne
day assigned þat men scholde merken hem on þe for-
347 heued wiþ an hoke of iren *and* chasen hem out of toune.
But, on the day this sentence was to be executed, they accused him, and their testimony against him was accepted.
¶ Now what þing semeþ þe myȝt[e] be lykned to þis
cruelte. For certys þilk same day was receyued þe ac-
cusyng of my name by þilk[e] same accus*our*s. ¶ What
may be seid herto. haþ my studie *and* my konnyng
352 deserued þus. or ellys þe forseide dampnaciou*n* of me.
made þat hem ryȝtful accus*our*s or no (q.d. no*n*).
Fortune, if not ashamed at this, might at least blush for the baseness of the accusers.
¶ Was not fortune asshamed of þis. [Certes alle hadde
nat fortune ben asshamyd] þat i*n*nocence was accused.
ȝit auȝt[e] sche haue had schame of þe filþe of myn ac-

327 *put*[*te*]—putte
328 *yseyn*—MS. yseyne
329 *greet*[*e*]—ɡrete
330 *aughte be*—owhte be the
oþer—oothre
333 *by þe whiche*—by which
þoruȝ þe—thorw tho
335 *whiche*—the whiche
one—oon
somtyme—whilom
339 *sumtyme*—whilon
340 *go*—ɡon
her—hir
341 *wiþ-outen*—withowte
wolde not—nolden nat
342 *defended*[*e*]—defendedyn
by—by the
343 *seyne*—seyn
seyntuaries—sentuarye
344 *was*—omitted
comaunded[*e*] — comaun-
dede
345 *voided*[*e*]—voidede
certeyne—certeyn
346 *men*—me
merken—marke
347 *hoke of iren*—hoot yren
348 *þe*—omitted
myȝt[*e*] *be*—myhte ben
349 *þilk*—thilke
350 *þilk*[*e*]—thilke
351 *be*—ben
seid—MS. seide, C. seyd
haþ—MS. haþe
354, 355 [*Certes —— assha-
myd*]—from C.
356 *auȝt*[*e*]—owte
haue had—han had, MS.
hadde

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cusours. ¶ But axest þou in somme of what gilt .I. 357
am accused. men seyne þat I wolde sauen þe com- Boethius says he is accused of trying to save the Senate, and of having embarrassed an informer against the Senate.
paignie of þe senatours. ¶ And desirest þou to here
in what manere .I. am accused þat I scholde han dis-
tourbed þe accusour to beren lettres. by whiche he
scholde han maked þe senatours gilty aȝeins þe kynges 362
Real maieste. ¶ O meistresse what demest þou of
þis. schal .I. forsake þis blame þat I ne be no schame to
þe (q. d. non). ¶ Certis .I. haue wold it. þat is to 365
seyne þe sauuacioun of þe senat. ne I schal neuer leten It is true that he tried to save the Senate, for he has and will have its best interests always at heart.
to wilne it. *and* þat I confesse *and* am a-knowe. but
þe entent of þe accusour to be destourbed schal cese.
¶ For schal I clepe it a felonie þan or a synne þat I 369
haue desired þe sauuacioun of þe ordre of þe senat.
and certys ȝit hadde þilk same senat don by me þoruȝ
her decretȝ *and* hire iugementys as þouȝ it were a synne
or a felonie þat is to seyne to wilne þe sauuacioun of 373
hem (.s senatus). ¶ But folye þat lieth alwey to hym (Folly cannot change the merit of things.
self may not chaunge þe merit of þinges. ¶ Ne .I.
trowe not by þe iugement of socrates þat it were leue- 376
ful to me to hide þe soþe. ne assent[e] to lesynges. According to Socrates' judgment it is not lawful to hide the truth nor assent to a falsehood.)
¶ But certys how so euer it be of þis I put[te] it to gessen
or preisen to þe iugement of þe *and* of wise folk. ¶ Of
whiche þing al þe ordinaunce *and* þe soþe for as moche 380
as folk þat ben to comen aftir oure dayes schollen
knowen it. ¶ I haue put it in scripture *and* remem- Boethius determines to transmit an account of his prosecution to posterity.
braunce. for touching þe lettres falsly maked. by
whiche lettres I am accused to han hooped þe fredom of
Rome. What apperteneþ me to speken þer-of. Of 385
whiche lettres þe fraude hadde ben schewed apertly if

357 *axest þou*—axestow
358 *seyne*—seyn
sauen—saue
359 *desirest þou*—desires thow
here—hereen
362 *maked*—MS. maken, C. makyd
363 *demest þou*—demestow
365 *wold*—MS. wolde, C. wold
366 *seyne*—seyn
367 *þat*—omitted
am—I am
368 *be*—ben
369 *it*—it thanne
þan—omitted
371 *þilk*—thilke
372 *her*—hir
hire—hir
372 *þouȝ*—thogh
373 *or*—and
seyne—seyn
374 *lieth*—MS. lieþe, C. lieth
377 *assent[e]*—assente
381 *schollen*—shellen
382 *and—and* in
385 *speken*—speke
of——lettres—C. omits
386 *if*—yif

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Boethius says that he could have defeated his accusers had he been allowed the use of their confessions.

I hadde had libertee forto han vsed *and* ben at þe confessioun of myn accusours. ¶ þe whiche þing in alle nedys haþ grete strenkeþ. ¶ For what oþer fredom may men hopen. Certys I wolde þat some oþer fredom myȝt[e] be hoped. ¶ I wolde þan haue answered by þe wordes of a man þat hyȝt[e] Canius. for whan he was accused by Gayus Cesar Germeins son þat he (canius) was knowyng *and* consentyng of a coniuracioun maked aȝeins hym (.s. Gaius). ¶ þis Canius answered[e] þus. ¶ Yif I had[de] wist it þou haddest not wist it. In whiche þing sorwe haþ not so dulled my witte þat I pleyne oonly þat schrewed[e] folk apparailen folies aȝeins vertues. ¶ But I wondre gretly how þat þei may performe þinges þat þei had[de] hoped forto done. For why. to wylne schrewednesse þat comeþ parauenture of oure defaute. ¶ But it is lyke to a monstre *and* a meruaille. ¶ How þat in þe present syȝt of god may ben acheued *and* performed swiche þinges. as euery felonous man haþ conceyued in hys þouȝt aȝeins innocent. ¶ For whiche þing oon of þi familers not vnskilfully axed þus. ¶ ȝif god is. whennes comen wikked[e] þinges. *and* yif god ne is whennes comen goode þinges. but al hadde it ben leueful þat felonous folk þat now desiren þe bloode *and* þe deeþ of alle goode men. *and* eke of al þe senat han wilned to gone destroien me. whom þei han seyn alwey batailen *and* defenden goode men *and* eke al þe senat. ȝit hadde I not desserued of þe fadres. þat is to seyne of þe senatours þat þei scholde wilne my destruccioun.

But there is now no remains of liberty to be hoped for.

It is not strange that the wicked should conspire against virtue.

The will to do ill proceeds from the defects of human nature.

It is a marvel how such evil acts can be done under the eye of an Omniscient God.

If there be a God, whence proceeds evil? If there is none, whence arises good?

387 *had*—MS. hade, C. had
388 *myn*—myne
389 *haþ*—MS. haþe, C. hath
grete—gret
what—omitted
390 *some*—som
391 *myȝt[e] be*—myhte ben
þan haue—thanne han
392 *hyȝt[e]*—hyhte
394 *maked*—ymaked
395 *answered[e]*—answerede
396 *had[de]*—hadde
397 *whiche*—which
sorwe—sorw
haþ—MS. haþe
witte—wit
398 *schrewed[e]*—shrewede
399 *folies*—felonies
vertues—vertu
400 *had[de]*—han
401 *done*—don
comeþ—comth
402 *lyke to a*—lyk a
404 *syȝt*—syhte
405 *haþ*—MS. haþe
406 *innocent*—innocentȝ
whiche—which
408 *wikked[e]*—wykkede
410 *bloode*—blod
411 *eke*—ek
412 *gone*—gon *and*
seyn—seyen
413 *eke*—ek
414 *seyne*—seyn
415 *scholde*—sholden

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¶ þou remembrest wele as I gesse þat whan I wolde don or *seyn any þing. þou þi self alwey *present* re-weledest me. ¶ At þe citee of verone wha*n* þat þe kyng gredy of comune slau3ter. caste hym to *trans*porten vpon al þe ordre of þe senat. þe gilt of his real maieste of þe whiche gilt þat albyn was accused. wiþ how grete sykernesse of p*er*il to me defended[e] I al þe senat. ¶ þou wost wel þat I seide soþe. ne I auaunted[e] me neuer in preysyng of my self. ¶ For alwey when any wy3t resceiueþ p*re*ciouse renou*n* in auauntyng hym self of hys werkes: he amenusiþ þe secre of hys conscience. ¶ But now þou mayst wel seen to what ende I am comen for myne *in*nocence. I receiue peyne of fals felonie in gerdou*n* of verray vertue. ¶ And what open co*n*fessiou*n* of felonie had[de] euer iugis so accordaunt *in* cruelte. þat is to seyne as myne accusyng haþ. ¶ þat oþer errour of mans witte or ellys co*n*diciou*n* of fortune þat is vncerteyne to al mortal folk ne submytted[e] su*m*me of he*m*. þat is to seyne þat it ne cheyned[e] su*m*me iuge to han pitee or compassiou*n*. ¶ For al þou3 I had[de] ben accused þat I wolde brenne holy houses. *and* strangle p*re*stys wiþ wicked swerde. ¶ or þat .I. had[de] grayþed deeþ to alle goode men algatis þe sentence scholde han punysched me p*re*sent confessed or co*n*uict. ¶ But now I am remewed fro þe Citee of rome almost fyue-hundreþ þousand pas. I am wiþ outen defence dampned to p*ro*scr*i*pciou*n* *and* to þe deeþ. for þe studie *and* bountees þat I haue done to þe senat. ¶ But o wel ben þei worþi of mercye (as who seiþ nay.) þer my3t[e] neuer

Boethius defends the integrity of his life. [* fol. 6 b.]

He defended the Senate at Verona.

He spake only the truth, and did not boast.

(Boasting lessens the pleasure of a self approving conscience.)

But as the reward of his innocence he is made to suffer the punishment due to the blackest crime.

Had he been accused of a design to burn temples, massacre priests, he would have been allowed to confront his accusers.

But now this is denied him, and he is proscribed and condemned to death.

416 *wele*—wel
417 *don*—MS. done, C. doon
seyn—seyen
418 *þe* (1)—omitted
419 *slau3ter*—slawhtre
420 *transporten vpon* —transpor vp
422 *grete*—gret
defended[e]—deffendede
423 *seide soþe*—seye soth
424 *auaunted[e]*—auauntede
425 *when*—whan
preciouse—presious
429 *in*—for
430 *vertue*—vertu
431 *had[de]*—hadde
432 *seyne*—seyn
myne—myn
haþ—MS. haþe
433 *witte*—wit
vncerteyne—vncerteyn
434 *al*—alle
434 *submytted[e]* — submit-
435 *seyne*—seyn [tede
cheyned[e]—enclinede
436 *had[de]*—hadde
438 *wicked*—wykkede
had[de]—hadde
441 *almost*—almest
442 *þousand*—MS. þousas
wiþ outen—withowte
444 *done*—doon
445 *my3t[e]*—myhte

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Boethius says that his enemies accused him of sorcery.

He affirms that he has always followed the golden maxim of Pythagoras,—ἕπου Θεῷ.

His family and friends could clear him from all suspicion of the crime of sorcery.

Because he has given himself up to Philosophy, his enemies accuse him of using unlawful arts.

446 ȝit non of hem ben conuicte. Of swiche a blame as myn is of swiche *t*respas myn accus*ours* seyen ful wel þe dignitee. þe wiche dignite for þei wolde derken it wiþ medelyng of some felonye. þei beren me on honde *and* lieden. þat I hadde polute *and* defouled my conscience wiþ sacrelege. for couetise of dignite. ¶ And certys þou þi self þat art plaunted in me chacedest oute þe sege of my corage al couetise of mortal þinges. ne sacrilege ne had[de] no leue to han a place in me byforne þine eyen. ¶ For þou drouppedest euery day in myn eeres *and* in my þou3t þilk comaundement of pictogoras. þat is to seyne men schal seruen to god. *and* not to goddes. ¶ Ne it was no couenaunt ne no nede to taken helpe of þe foulest spirites. ¶ I þat þou hast ordeyned or set in syche excellence þ*at* [þou] makedest me lyke to god. and ouer þis þe ry3t clene secre chaumbre of myn house. þat is to seye my wijf *and* þe co*m*paignie of myn honeste frendis. *and* my wyues fadir as wel holy as worþi to ben reuerenced þoru3 hys owen dedis. defenden me of al suspeccio*un* of syche blame. ¶ But o malice. ¶ For þei þat accusen me taken of þe philosophie feiþe of so grete blame. ¶ For þei trowen þat .I. haue had affinite to malyfice or enchau*n*tement3 by cause þat I am replenissed *and* fulfilled wiþ þi techynges. *and* enformed of þi maners. ¶ And þus it sufficeþ not only þat þi reuerence ne auayle me not. but ȝif þat þou of þi fre wille raþer be blemissed wiþ myne offensiou*n*. ¶ But certys to þe harmes þat I haue þere bytydeþ ȝit þis encrece of harme. þat þe

446 *ben*—be
swiche—swich
447 *myn* (*both*)—myne
swiche—whiche
seyen—sayen
448 *wolde*—wolden
449 *some*—som
beren—baren
on honde—an hand
450 *polute*—polut
451 *sacrelege*—C. *has* sorcerie *as a gloss to* sacrilege
453 *al*—alle
454 *had*[*de*]—hadde
byforne—byforn
455 *drouppedest*—droppedest
myn—myne
456 *þilk*—thilke
457 *seyne*—seyn
seruen—serue
god—godde
459 *helpe*—help
spirites—spirite
460 *set*—MS. sette, C. set
syche—swiche
[*þou*]—thow
461 *lyke*—lyk
462 *house*—hows
seye—seyn
463 *myn*—my
465 *owen*—owne
of al—from alle
syche—swich
467 *philosophie*—philosophre
feiþe—feyth
grete—gret
468 *had*—MS. hadde, C. had
473 *myne*—myn
474 *þere*—ther
harme—harm

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gessinge *and* þe iugement of mychе folk ne loken no þing to þe[de]sertys of þinges but only to þe au*enture* of fortune. ¶ And iugen þat only swiche þinges ben p*ur*ueied of god. whiche þat temporel welefulnesse co*m*mendiþ. *Glosa.* ¶ As þus þat yif a wy3t haue prosperite. he is a good man *and* worþi. to haue þat p*ros*perite. and who so haþ aduersite he is a wikked man. *and* god haþ forsake hym. *and* he is worþi to haue þat aduersite. ¶ þis is þe opinio*un* of so*m*me folke. **and* þer of comeþ þat good gessyng. ¶ Fyrste of al þi*ng* forsakeþ wrecches certys it greueþ me to þink[e] ry3t now þe dyuerse sentences þat þe poeple seiþ of me. ¶ And þus moche I seye þat þe laste charge of contrarious fortune is þis. † þat whan þat ony blame is laid vpon a caytif. men wenen þat he haþ deserued þat he suffreþ. ¶ And I þat am put awey fro*m* goode men *and* despoiled from dignitees *and* defoulid of my name by gessyng haue suffred torment for my goode dedis. ¶ Certys me semeþ þat I se þe felonus couines of wikked men abounden in ioie *and* in gladnes. ¶ And I se þat euery lorel shapiþ hy*m* to fynde oute newe fraudes forto accusen goode folke. and I se þat goode men ben ou*er*þrowen for drede of my p*er*il. ¶ and euery luxurious to*ur*mentour dar don alle felonie vnpunissed *and* ben excited þerto by 3iftes. and i*n*nocent3 ne ben not oonly despoiled of sykernesse but of defence *and* þerfore me list to crien to god in þis manere.

Most people imagine that that only should be judged to be undertaken with prudent foresight which is crowned with success.

The unfortunate lose the good opinion of the world.

[* Text begins again.]

[† fol. 7.]

Boethius laments the loss of his dignities and reputation.

The wicked, he says, sin with impunity,

while the innocent are deprived of security, protection, and defence.

O STELLIFERI CONDITOR ORBIS.

O þou maker of þe whele þat bereþ þe sterres. whiche þat art fastned to þi p*er*durable chayere. *and*

[The fifthe metur.]

Author of the starry sky, Thou,

475 *mychе*—moche
476 þe[*de*]*sertys*—the desert3
479 *Glosa*—glose
480 *good*—MS. goode, C. good
haue—han
481 *so*—omitted in C.
481, 482 *haþ*—MS. haþe
483 *haue*—han
484 *Fyrste*—fyrst
485 *al*—alle
þink[*e*]—thinke
488 *ony*—any
489 *laid*—MS. laide, C. leyd
haþ—MS. haþe
490 *put*—MS. putte, C. put
491 *from*—of
494 *abounden*—habownden
494 *gladnes*—gladnesse
495 *oute*—owt
496 *accusen*—accuse
497 *ben*—beth
501 *manere*—wise
502 *whele*—whel
whiche—which
503 *fastned*—yfastned
chayere—chayer

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seated on high, turnest the spheres, and imposest laws upon the stars and planets.

turnest þe heuene wiþ a rauyssyng sweighe *and* constreinest þe sterres to suffren þi lawe. ¶ So þat þe mone somtyme schynyng wiþ hir ful hornes metyng wiþ alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe sterres þat ben lasse. *and* somtyme whan þe mone pale wiþ hir derke hornes approcheþ þe sonne. leesith hir lyȝtes. ¶ And þat þe euesterre esperus whiche þat in þe first[e] tyme of þe nyȝt bryngeþ furþe hir colde arysynges comeþ eft aȝeynes hir vsed cours. *and* is pale by þe morwe at þe rysynge of þe sonne. and is þan cleped lucifer. ¶ Þou restreinest þe day by schorter dwellyng in þe tyme of colde wynter þat makeþ þe leues to falle. ¶ Þou diuidest þe swifte tides of þe nyȝt when þe hote somer is comen. ¶ Þi myȝt attempre[þ] þo variaunt*ȝ* sesons of þe ȝere. so þat ȝepherus þe deboneire wynde bringeþ aȝein in þe first[e] somer sesou*n* þe leues þat þe wynde þat hyȝt[e] boreas haþ reft awey in autu*m*pne. þat is to seyne in þe laste eende of somer. and þe sedes þat þe sterre þat hyȝt arctur*us* saw ben waxen hey[e] cornes whan þe sterre sirius eschaufeþ hym. ¶ Þere nis no þing vnbounde from hys olde lawe ne forleteþ hym of hys p*ro*pre estat. ¶ O þou gouern*our* gouernyng alle þinges by certeyne ende. why refusest þou oonly to gouerne þe werkes of men by dewe manere. ¶ Whi suffrest þou þat slidyng fortune turneþ to grete vtter chaungynges of þinges. so þat anoious peyne þat scholde duelly punisshe felouns punissitȝ innocentȝ. ¶ And folk of wikked[e] man*e*res sitten in heiȝe chaiers. *and* anoienge folk

The sun obscures the lesser lights, and quenches even the moon's light.

Thou raisest Hesperus to usher in the shades of night, and again causest him to be the harbinger of day, whence his name Lucifer.

Thou controllest the changing seasons of the year.

All nature is bound by thy eternal law.

Why, then, leavest thou man's actions uncontrolled?

Why should fickle fortune be allowed to work such mighty changes in the world?

504 *sweighe*—sweyh
constreinest, MS. contreuiest, C. constreynest
506 *hir*—here
508 *lasse*—lesse
510 *esperus whiche* — hesperus which
511 *first*[*e*]—fyrste
furþe—forth
512 *eft*—est
514 *restreinest* — MS. restreniest
516 *to*—omitted
518 *attempre*[*þ*] *þo*—atempreth the
518 *sesons*—sesoun
ȝere—yer
519 *wynde bringeþ*—wynd brengeth
520 *wynde*—wynd
hyȝt[*e*]—hihte
521 *reft*—MS. refte, C. reft
seyne—seyn
522 *hyȝt*—hihte
arcturus—MS. ariturus
523 *saw* — MS. saweþ, C. sawgh
hey[*e*]—hyye
524 *hym*—hem
þere—ther
þing—thinge
525 *from*—fram
forleteþ hym of—forleetheth þe werke of
527 *refusest þou* — refowsestow
529 *to* —— *þinges*—so grete entrechaunginges of thynges
531 *punissitȝ*—punysshe
wikked[*e*]—wykkede
532 *heiȝe*—heere

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treden *and* þat vnry3tfully in þe nekkes of holy men. 533
¶ And vertue clere *and* schynyng naturely is hid in dirke dirkenesses. *and* þe ry3tful man beriþ þe blame *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne 536
þe fraude couered *and* kembd wiþ a fals colo*ur* ne a-noyeþ not to schrewes. ¶ þe whiche schrewes whan hem lyst to vsen her strengþe þei reioisen hem to putte*n* vndir hem þe souerayne kynges. whiche þ*at* 540
poeple wiþ[outen] noumbre dreden. ¶ O þou what so euer þou be þat knyttes[t] alle bondes of þinges loke on þise wrecched[e] erþes. we men þat ben nat a foule party but a faire party of so grete a werke we 544
ben turmentid in þe see of fortune. ¶ þou gouerno*ur* wiþdraw *and* restreyne þe rauyssinge flodes *and* fastne *and* forme þise erþes stable wiþ þilke [bonde] wiþ whiche þou gouernest þe heuene þat is so large.

The wicked are prosperous, while the righteous are in adversity.

O thou that bindest the disagreeing elements, look upon this wretched earth,

and, as thou dost govern the spacious heavens, so let the earth be firmly bound.

HIC UBI CONTINUATO DOLORE.

Whan I hadde wiþ a continuel sorwe sobbed or broken out þise þinges sche wiþ hir chere peisible *and* no þ*ing* amoeued. wiþ my compleyntes seide þ*us*. 551
whan I say þe q*uod* sche sorweful *and* wepyng I wist[e] on-one þat þou were a wrecche *and* exiled. but I wist[e] neuer how fer þine exile was: 3if þi tale ne hadde schewed it to me. but certys al be þou fer fro þi 555
contre. þou nart * nat put out of it. but þou hast fayled of þi weye *and* gon amys. ¶ and yif þou hast leuer forto wene þan þou be put out of þi contre. þan hast þou put oute þi self raþer þen ony oþer wy3t haþ.
¶ For no wy3t but þi self ne my3t[e] neuer haue don 560

[The tythe prose.] Philosophy consoles Boethius.

[* fol. 7 b.]

She speaks to him of his country.

533 *in*—oon
534 *and*—omitted
536 *Ne þe forsweryng*—Ne forswerynge
537 *kembd*—MS. kembde, C. kembd
541 *wiþ[outen]*—withhowtyn
542 *knyttes[t]*—knyttest
543 *wrecched[e]*—wrecchede
544 *a* (2)—omitted
545 *þe*—this
546 *wiþdraw* — MS. wiþdrawe, C. withdrawh
þe—thei
547 *forme*—ferme
[bonde]—from C.
wiþ—by
550 *broken*—borken
552 *wist[e]*—wyste
553 *on-one*—anon
554 *wist[e]*—wyste
554 *fer*—ferre
555 *ne hadde*—nadde
557 *gon*—MS. gone, C. gon
558 *leuer*—leuere
558, 559 *put*—MS. putte, C. put
559 *haþ*—MS. haþe
560 *my3t[e]*—myhte
haue—han
don—MS. done, C. don

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561 þat to þe. ¶ For ȝif þou remembre of what contre þou art born. it nis not gouerned by emperoures. ne by gouernement of multitude. as weren þe contres of hem of athenes. ¶ But o lorde *and* o kyng *and* þat is god þat is lorde of þi contree. whiche þat reioiseþ hym of þe dwellyng of hys Citeȝenis. *and* not forto putte hem in exile. Of þe whiche lorde it is a souerayne fredom to be gouerned by þe bridel of hym and obeie to his iustice. ¶ Hast þou forȝeten þilke ryȝt olde lawe of þi Citee. in þe whiche Citee it is ordeyned *and* establissed þat what wyȝt þat haþ leuer founden þer inne hys sete or hys house. þen ellys where: he may not be exiled by no ryȝt fro þat place. ¶ For who so þat is contened in-wiþ þe paleis [*and* the clos] of þilke Citee. þer nis no drede þat he may deserue to ben exiled. ¶ But who þat letteþ þe wille forto enhabit[e] þere. he forleteþ also to deserue to ben Citeȝein of þilke Citee. ¶ So þat I seye þat þe face of þis place ne amoeueþ me nat so myche as þine owen face. Ne .I. ne axe not raþer þe walles of þi librarie apparailled *and* wrouȝt wiþ yvory *and* wiþ glas þan after þe sete of þi pouȝt. In whiche I putte nat somtyme bookes. but .I. putte þat þat makeþ bookes worþi of pris or precious þat is to sein þe sentence of my books. ¶ *And* certeinly of þi decertes by-stowed in commune good. þou hast seid soþe but after þe multitude of þi goode dedys. þou hast seid fewe. *and* of þe vnhonestee or falsnesse of þinges þat ben opposed aȝeins þe. þou hast remembred þinges þat ben knowe to alle folk. and of þe felonies *and* fraudes of þine accusours. it semeþ þe haue I-touched it forsoþe ryȝtfully *and* schortly. ¶ Al myȝten þo

She reminds him that he is a citizen of a country not governed by a giddy multitude, but εἰς κοίρανος ἐστιν, εἰς βασιλεύς.

The Commonwealth of Boethius.

Philosophy says she is moved more by the looks of Boethius than by his gloomy prison.

Books are to be valued on account of the *thoughts* they contain.

Boethius has rightfully and briefly recounted the frauds of his accusers.

562 *born*—MS. borne, C. born
566 *hys*—hise
putte—put
568 *be*—ben
571 *haþ*—MS. haþe
572 *house*—hows
574 [*and*——*clos*]—from C.
576 *wille*—wyl
enhabit[*e*]—enhabyte
578 *seye*—sey
amoeueþ—moueth
579 *myche*—mochel
owen—owne
ne (2)—omitted
582 *putte* (*both*)—put
582 *somtyme*—whilom
585 *decertes*—desertes
seid—MS. seide, C. seyde
586 *soþe*—soth
587 *seid*—MS. seide, C. seyd
588 *opposed*—aposyd
589 *knowe*—knowyn

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same þinges bettere *and* more plentiuously be couth in þe mouþe of þe poeple þat knoweþ al þis. ¶ þou hast eke blamed gretly *and* compleyned of þe wrongful dede of þe senat.' ¶ And þou hast sorwed for my blame. *and* þou hast wepen for þe damage of þi renoune þat is appaired. *and* þi laste sorwe eschaufed aȝeins fortune *and* compleinest þat gerdouns ne ben not euenliche ȝolde to þe desertes of folk. *and* in þe *lattre* ende of þi woode muse þou *priedest* þat þilke pees þat gouerneþ þe heuene scholde gou*er*ne þe erþe ¶ But for þat many tribula*ciouns* of affec*ciouns* han assailed þe. *and* sorwe *and* Ire *and* wepyng todrawen þee dyuersely ¶ As þou art now feble of þouȝt. myȝtyer remedies ne schullen not ȝit touchen þe for whiche we wil[e] vsen somedel lyȝter medicines. So þat þilk[e] passiouns þat ben woxen harde in swellyng by *per*turba*cioun* folowyng in to þi þouȝt mowen woxe esy *and* softe to receyu*en* þe strenkeþ of a more myȝty *and* more egre medicine by an esier touchyng.

Thou hast, said Philosophy, bewailed the loss of thy good name,

thou hast complained against Fortune, and against the unequal distribution of rewards and punishments.

Strong medicines are not proper for thee now, distracted by grief, anger, and sadness.

Light medicines must prepare thee for sharper remedies.

CUM PHEBI RADIIS GRAUE CANCRI SIDUS ENESTUAT.

[The sixte metur.]

Whan þat þe heuy sterre of þe cancre eschaufeþ by þe beme of phebus. þat is to seyne whan þat phebus þe sonne is in þe signe of þe Cancre. Who so ȝeueþ þan largely hys sedes to þe feldes þat refuse to receiuen hem. lete hym gon bygyled of trust þat he hadde to hys corn. to acorns or okes. yif þou wilt gadre violettȝ. ne go þou not to þe purp*er* wode whan þe felde chirkynge agriseþ of colde by þe felnesse of þe wynde þat hyȝt aquilon ¶ Yif þou desirest or

He who sows his seed when the sun is in the Sign of Cancer, must look for no produce.

Think not to ingather violets in the wintry and stormy season.

592 *be couth*—MS. be couthe, C. ben cowth
596 *wepen*—wopen
597 *laste*—last
eschaufed—eschaufede
598 *not*—omitted
599 *ȝolde*—yolden
602 *many*—manye
604 *myȝtyer*—myhtyere
605 *whiche*—which
606 *wil[e]*—wol
lyȝter—lyhtere
þilk[e]—thilke
607 *harde*—hard
608 *folowyng*—Flowyng
woxe—wexen
610 *esier*—esyere
612 *beme*—beemes
seyne—seyn
614 *hys*—hise
614 *refuse*—refusen
615 after *hem* C. adds [s. corn]
lete hym gon (MS. *gone*)—lat hym gon
616 *or*—of
wilt gadre—wolt gadery
618 *felde*—feeld
felnesse—felnesses
619 *hyȝt*—hyhte

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If you wish for wine in autumn let the tendrils of the vine be free in the spring.

wolt vsen grapes ne seke þou nat wiþ a glotonus hande to streine *and* presse þe stalkes of þe vine in þe first somer sesoun. for bachus þe god of wyne haþ raþer 623 ȝeuen his ȝiftes to autumpne þe latter ende of somer. [* fol. 8.] ¶ God tokeniþ *and* assigneþ *þe tymes. ablyng hem to her propre offices. ¶ Ne he ne suffreþ not stoundes whiche þat hym self haþ deuided *and* constreined to be medeled to gidre ¶ And forþi he þat forleteþ certeyne ordinaunce of doynge by ouerprowyng wey. he ne haþ no glade issue or ende of hys werkes.

To every work God assigns a proper time, nor suffers anything to pass its bounds. Success does not await him who departs from the appointed order of things.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte prose.]

Philosophy proposes to question Boethius.

FIrst wolt þou suffre me to touche *and* assaie þe stat of þi þouȝt by a fewe demaundes. so þat I may vnderstonde what be þe manere of þi curacioun. ¶ Axe 633 me quod .I. atte þi wille what þou wilt. *and* I schal

P. Is the world governed by Chance?

answere. ¶ þo saide sche þus. wheþer wenest þou quod sche þat þis worlde be gouerned by foolisshe happes 636 *and* fortunes. or elles wenest þou þat þer be *in* it any

B. By no means. The Creator presides over his own works.

gouernement of resoun. Certes quod .I. ne trowe not in no manere þat so certeyne þinges scholde be moeued by fortunouse fortune. but I wot wel þat god maker 640 *and* mayster is gouernour of þis werk. Ne neuer nas

I shall never swerve from this opinion.

ȝit day þat myȝt[e] putte me oute of þe soþenesse of þat sentence. ¶ So is it quod sche. for þe same þing 643 songe þou a lytel here byforne *and* byweyledest *and*

P. Yes! Thou didst say as much when thou didst declare man alone to be destitute of divine care. Still thou seemest to labour under some defect even in this conviction.

byweptest. þat only men weren put oute of þe cure of god. ¶ For of alle oþer þinges þou ne doutest nat þat þei nere gouerned by reson. but how (.i. pape.). I wondre gretly certes whi þat þou art seek. siþen þou art put in to so holesom a sentence. but lat vs seken

620 *hande*—hond
622 *haþ*—MS. haþe
625 *her propre*—heere propres *not*—nat the
626 *haþ*—MS. haþe
627 *be medeled*—ben I-medled
628 *certeyne*—certeyn
629 *haþ*—MS. haþe
630 *wolt þou*—woltow *stat*—estat
633 *atte*—at *wilt*—wolt
635 *worlde*—world *foolisshe*—foolyssh
636 *fortunes*—fortunows
638 *scholde*—sholden
639 *wot*—MS. wote, C. woot
641 *myȝt[e] putte*—myhte put
644 *put*—MS. putte
645 *doutest*—dowtedest
646 *how*—owh
647 *seek siþen*—syke syn
648 *put*—MS. putte, C. put

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depper. I coniecte þat þere lakkeþ I not what. but 649
sey me þis. siþen þat þou ne doutest nat *þat* þis worlde Tell me how the world is governed.
be gouerned by god ¶ wiþ swycche gouernailes takest
þou hede þat it is gouerned. ¶ vnneþ q*uod* .I. knowe 652
.I. þe sente*n*ce of þi q*ue*stiou*n*. so þat I ne may nat *B.* I do not thoroughly comprehend your question.
3it answeren to þi demaundes. ¶ I nas nat deceiued
q*uod* sche þat þere ne faileþ su*m*what. by whiche þe *P.* I was not deceived, then, when I said there was some defect in thy sentiment.
maladie of *per*turbac*ioun* is crept in to þi þou3t. so
as þe strengþe of þe paleys schynyng is open. ¶ But Tell me what is the chief end of all things; and whither all things tend.
seye me þis reme*m*brest þou ou3t what is þe ende of
þi þinges. whider þat þe entenc*ioun* of al kynde tendeþ.
¶ I haue herd told it somtyme q*uod* .I. but drery- 660
nesse haþ dulled my memorie. ¶ Certys q*uod* sche
þou wost wel whe*n*nes þat alle þinges ben comen *and* 662
p*ro*ceded. I wot wel q*uod* .I. *and* ansewered[e] þat *B.* God is the beginning of all things.
god is þe bygynnyng of al. ¶ And how may þis be
q*uod* sche þat siþen þou knowest þe bygynnyng of *P.* How, then, art thou ignorant of their end?
þinges. þat þou ne knowest not what is þe endyng of
þinges. but swiche ben þe customes of *per*turbac*iou*ns. 667
and þis power þei han. þat þei may moeue a ma*n* fro But it is the nature of these perturbations (which thou endurest) to unsettle men's minds.
hys place. þat is to seyne from þe stablenes *and* per-
fecc*ioun* of hys knowyng. but certys þei may not al
arace hym ne alyene hy*m* in al. ¶ But I wolde þat 671
þou woldest answere to þis. ¶ Remembrest þou þat Dost thou remember that thou art a man?
þou art a man ¶ *Boice.* ¶ Whi scholde I nat remem- *B.* Certainly I do.
bre þat q*uod* .I. *Philosophie.* ¶ Maiste þou not telle *P.* What is man?
me þan q*uod* sche what þing is a man. ¶ Axest not *B.* If you ask me whether I am a rational and mortal creature, I know and confess I am.
me q*uod* I. wheþir þat be a resonable best mortel. I
wot wel *and* I confesse wel þat I am it. ¶ Wistest *P.* But dost thou not know that thou art more than this?
þou neuer 3it þat þou were ony oþer þing q*uod* she.

649 *depper*—deppere
not what—not nere what
650 *siþen*—syn
worlde—world
651 *takest þou*—takestow
658 *seye*—sey
remembrest þou — remenbres thow
ou3t—omitted
659 *al*—alle
660 *herd told*—MS. herde tolde
herd told it—herd yt toold
661 *haþ*—MS. haþe
663 *proceded*—procedeth
ansewered[e]—answerede
664 *þe*—omitted
al—alle
665 *siþen*—syn
668 *fro*—owt of
669 *seyne from*—seyn fro
672 *Remembrest þou*—Remenbresthow
674 *Maiste þou*—Maysthow
675 *þan*—þanne
þing—thinge
Axest—Axestow
677 *Wistest þou*—wystesthow
678 *þing*—thinge

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B. No. No q*uod* .I. now wot I q*uod* she oþer cause of þi
680 maladie *and* þat ryȝt grete ¶ þou hast left forto
P. Now I know the principal cause of thy distemper. knowe þi self what þou art. þoruȝ whiche I haue pleynelyche knowen þe cause of þi maladie. or ellis þe
683 entre of recoueryng of þin hele. ¶ Forwhy for þou
Thou hast lost the knowledge of thyself, art co*n*founded wiþ forȝetyng of þi self. forþi sorwest þou þat þou art exiled of þi pr*o*pre goodes. ¶ And
thou knowest not the end of things, and hast forgotten how the world is governed. for þou ne wost what is þe ende of þinges. for[þi] demest [þou] þat felono*us and* wikked men ben myȝty *and* weleful
for þou hast forȝeten by whiche gouernementȝ þe worlde
689 is gouerned. ¶ Forþi wenest þou þat þise mut*acioun*s
These are not only great occasions of disease, but also causes of death itself. I thank God that Reason hath not wholly deserted thee. of fortune fleten wiþ oute*n* gouern*our*. þise ben grete causes not oonly to maladie. but certes grete causes to
deeþ ¶ But I þanke þe auctour *and* þe makere of
heele þat nat*ure* haþ not al forleten þe. *and* I haue
694 g[r]ete norissinges of þi hele. *and* þat is þe soþe sen-
I have some hope of thy recovery since thou believest that the world is [* fol. 8 *b*.] under Divine Providence, for this small spark shall produce vital heat. tence of gou*er*naun*ce* of þe worlde. þat þou byleuest þat þe gou*er*nynge of it nis nat subgit ne vnderput to þe folie *of þise happes auenterouses. but to þe
resoun of god ¶ And þer fore doute þe noþing. For
of þis litel spark þine heet of lijf schal shine. ¶ But
700 for as muche as it is not tyme ȝitte of fastere remedies
But as this is not the time for stronger remedies, and because it is natural to embrace false opinions so soon as we have laid aside the true, from whence arises a mist that darkens the understanding, I shall endeavour therefore to dissipate these vapours so that you may perceive the true light. ¶ And þe nature of þouȝtes disseiued is þis þat as ofte as þei casten aweye soþe opynio*un*s: þei cloþen hem in fals[e] opinio*un*s. [of whiche false opynio*un*s] þe derknesse of p*er*turbacio*un* wexeþ vp. þat comfoundeþ þe verray insyȝt. *and* þat derkenes schal .I. say somwhat to maken þ*in*ne *and* wayk by lyȝt *and* meenelyche remedies. so þat after þat þe derknes of desseyuynge desyrynges is don awey. þou mow[e] knowe þe schynyng of verray lyȝt.

680 *hast left*—MS. haste lefte, C. hast left
681 *knowe*—knowen *pleynelyche knowen* — pleynly fwonde [=. founde]
684 *sorwest þou*—sorwistow
686 *for*[*þi*] *demest* [*þou*] — For thy demesthow
687 *wikked*—MS. wilked, C. wykkyd
688 *worlde*—world
689 *wenest þou*—wenostow
690 *outen*—owte
693 *haþ*—MS. haþe *al*—alle
694 *þi*—thin
696 *vnderput*—vndyrputte
697 *to* (2)—omitted
698 *fore*—for
698 *noþing*—nothinge
699 *spark þine heet*—sparke
700 *muche*—meche [thin hete
702 *aweye*—away
703 [*of*——*opynio*u*ns*]—from
705 *insyȝt*—insyhte [C. *say*—assaye
706 *lyȝt*—lyhte
708 *don*—MS. done *mow*[*e*]—mowe

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NUBIBUS ATRIS CONDITA.

[The seuende Metyr.]

ÞE sterres coue*r*ed wiþ blak[e] cloudes ne mowen geten a dou*n* no ly3t. 3if þe trouble wy*n*de þat hy3t auster stormynge *and* walwy*n*g þe see medleþ þe heete þat is to seyne þe boylyng vp from þe botme

Black clouds obscure the light of the stars.

713

¶ þe wawes þ*at* somtyme weren clere as glas *and* lyke to þe fair[e] bry3t[e] dayes wiþstant anon þe sy3tes of men. by þe filþe *and* ordure þat is resolued. *and* þe fletyng streme þat royleþ dou*n* dyuersely fro hey3e mou*n*taignes is arestid *and* resisted ofte tyme by þe encountrynge of a stoon þ*at* is dep*ar*tid *and* fallen from some roche.

If the south wind renders the sea tempestuous, the waves, fouled with mud, will lose their glassy clearness.

719

¶ And forþi yif þou wilt loken *and* demen soþe wiþ clere ly3t. *and* holde þe weye wiþ a ry3t paþe.

If thou wouldst see truth by the clearest light, pursue the path of right.

¶ Weyue þou ioie. drif fro þe drede. fleme þou hope. ne lat no sorwe ap*r*oche. þat is to sein lat noon of þise four passiou*n*s ouer come þe. or blynde þe. for cloudy *and* dirke is þilk þou3t *and* bounde w*ith* bridles. where as þise þinges regnen.

Away with joy, fear, hope, and sorrow.

Let none of these passions cloud thy mind.

Where these things control, the soul is bound by strong fetters.

726

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

[The fyrst prose.]

After þis she stynte a litel. and after þat she hadde gadred by atempre stillenesse myn attencioun she seide þus.

728

¶ As who so my3t[e] seye þus. After þise þinges she stynt[e] a lytel. *and* whanne she ap*er*ceiued[e] by atempre stillenesse þat I was ententif to herkene hire. she bygan to speke in þis wyse.

Philosophy exhorts Boethius not to torment himself on account of his losses.

¶ Yif

732

710 *blak[e]*—blake
712 *stormynge*—turnyng
713 *from*—fro
714 *somtyme*—whilom
715 *lyke*—lyk
fair[e] —— *wiþstant* (MS. wiþstante)—fayre cleere dayes *and* brihte withstand
716 *sy3tes*—syhtes
717 *streme*—strem
718 *hey3e*—hy
720 *from some*—fram som
wilt—wolt
721 *soþe*—soth
clere—cleer
holde—holden
722 *weye*—wey
722 *paþe*—paath
724 *come*—comen
725 *blynde*—blende
þilk—thilke
727 *she* (2)—I
729 *my3t[e] seye*—myhte seyn
730 *stynt[e]*—stynte
732 *hire*—here

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733 I *quod* she haue vnderstonden *and* knowe vtterly þe causes *and* þe habit of þi maladie. þou languissed *and* art deffeted for talent *and* desijr of þi raþer fortune.

Thou art, she says, affected by the loss of thy former fortune.

736 ¶ She þat ilke fortune only þat is chaunged as þou feinest to þe ward. haþ *per*uerted þe clerenesse *and* þe astat of þi corage. ¶ I vnderstonde þe felefolde colo*ur and* deceites of þilke merueillous monstre fortune. and how she vseþ ful flatryng familarite wiþ hem

It hath perverted thy faculties. I am well acquainted with all the wiles of that Prodigy (*i. e.* Fortune).

741 þat she enforceþ to bygyle. so longe til þat she con-founde wiþ vnsuffreable sorwe hem þat she haþ left 743 in despeir vnpurueyed. ¶ and if þou remembrest wel þe kynde þe maners *and* þe desert of þilke fortune. þow shalt wel knowe as in hir þou neuer ne haddest ne hast ylost any fair þing. But as I trowe I shal not 747 gretly trauaile to don þe remembren of þise þinges.

Though she has left thee, thou hast not lost anything of beauty or of worth.

¶ For þou were wont to hurtlen [*and* despysen] hir wiþ manly wordes whan she was blaundissinge *and* presente *and pur*sewedest hir wiþ sentences þat were 751 drawe*n* oute of myne entre. þat is to seyne out of myn *in*formac*ioun* ¶ But no sudeyne mutac*ioun* ne bytideþ nat wiþ oute*n* a maner chau*n*gyng of curages. and so is it byfallen þat þou art dep*ar*ted a litel fro þe pees of þi þou3t. but now is tyme þat þou drynke *and* atast[e] some softe *and* delitable þinges. so þat whan þei ben entred wiþ *in*ne þe. it mow make weye to strenger drynkes of medycynes. ¶ Com nowe furþe þerfore þe suasiou*n* of swetnesse Rethoryen. whiche þat goþ oonly þe ry3t wey whil she forsakeþ not myne estatut3. ¶ And wiþ Rethorice com forþe musice a 762 damoisel of oure house þat syngeþ now ly3ter moedes

Thou wert once proof against her allurements.

But sudden change works a great alteration in the minds of men, hence it is that thou art departed from thy usual peace of mind.

But with some gentle emollients I shall prepare thee for stronger medicines.

Approach then, Rhetoric, with thy persuasive charms, and therewith let Music also draw near.

733 *knowe vtterly*—knowen owtrely
734 *languissed*—languyssest
737 *haþ*—MS. haþe
738 *astat*—estat
felefolde—feelefold
739 *colour*—colours
deceites (MS. decrites) — deceytes
merueillous—meruayles
742 *haþ*—MS. haþe
743 *if*—yif
746 *any* (MS. my)—any
þing—thinge
747 *trauaile*—travaylen
don—do
remembren of—remenbre on
748 [*and despysen*]—from C.
749 *was*—omitted
750 *were*—weren
751 *myne*—myn
seyne—sayn
752 *sudeyne*—sodeyn
753 *outen*—owte
757 *inne*—in
mow —— *weye* — mowe maken wey
758 *strenger*—strengere
Com nowe furþe — MS. Come; C. Com now forth
760 *goþ*—MS. goþe
761 *com*—MS. come, C. com
762 *house*—hows
ly3ter—lyhtere

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or *prolaciouns* now heuyer. *what ayleþ þe man. what [* fol. 9.]
is it þat haþ cast þe in to murnyng *and* in to wepyng. 764
I trow[e] þat þou hast sen some newe þing *and* un-
couþe. ¶ þou wenest þat fortune be chaunged aȝeins Thou thinkest that Fortune is changed towards thee.
þe ¶ But þou wenest wrong. yif þou [þat] wene. But thou art deceived.
Alwey þo ben hire maners. she haþ raþer [kept] as to 768
þe ward hire *prop*re stablenes in þe chaungyng of hyre In this misadventure of thine she hath preserved her constancy in changing.
self. ¶ Ryȝt swyche was she whan she flatered[e]
þe. *and* desseiued[e] þe wiþ vnleueful lykynges of
false welefulnesse. þou hast now knowen *and* ataynt 772
þe doutous or double visage of þilke blynde goddesse You have seen the double face of this blind divinity.
fortune. ¶ She þat ȝit couereþ hir *and* wympleþ hir
to oþer folk. haþ shewed hir euerydel to þe. ¶ ȝif
þou app*rou*est hir *and* þenkest þat she is good. vse 776
hir maners *and* pleyne þe nat. ¶ And if þou agrisest If thou dost abhor her perfidy cast her off, for her sports are dangerous.
hir fals[e] trecherie. dispise *and* cast aweye hir þat
pleyeþ so harmefully. for she þat is now cause of so
myche sorwe to þe. sholde be to þe cause of pees *and* 780
[of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche
þat neuer man may be syker þat she ne shal forsake
hym. *Glose.* ¶ But naþeles some bookes han þe text
þus. For soþe she haþ forsaken þe ne þer nis no man 784
syker þat she ne haþ not forsaken. ¶ Holdest þou Is that happiness which is so transient?
þan þilke welefulnesse *pre*ciouse to þe þat shal passen.
and is *pre*sent fortune derworþi to þe. whiche þat nis Is the attendance of Fortune so dear to thee, whose stay is so uncertain, and whose removal causes such grief?
not feiþful forto dwelle. *and* whan she goþ aweye þat
she bryngeþ a wyȝt in sorwe ¶ For syn she may nat
be wiþholden at a mans wille. she makeþ hym a wrecche
when she dep*ar*teþ fro hym. ¶ What oþer þing is 791

763 *prolaciouns* — probasyons
heuyer—heuyere
ayleþ—eyleth
765 *trow*[e]—trowe
sen—MS. sene, C. seyn
some—som
þing—thinge
uncouþe—vnkowth
766 *aȝeins*—ayein
767 *wenest*—weenes
[*þat*]—C. that
768 *haþ*—MS. haþe
[*kept*]—from C.
769 *stablenes in þe*—stabylnesse standeth in the
770 *swyche*—swich
771 *vnleueful*—vnlefful
775 *haþ*—MS. had, C. hat
776 *good*—MS. goode, C. god
777 *agrisest*—MS. agrised, C. agrysyst
778 *fals*[*e*]—false
780 *myche*—mochel
781 [*of*]—from C.
haþ—MS. haþe
783 *text*—texte
784 *haþ*—MS. haþe
785 *forsaken*—forsake
Holdest þou—holdestow
786 *þan*—thanne
preciouse—presyes
787 *derworþi*—dereworthe
whiche—which
788 *feiþful*—feythfulle
goþ—MS. goþe
aweye—awey
790 *mans*—mannys
791 *when*—wan
þing—thinge

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What is she (Fortune) but the presage of future calamity?

flitting fortune but a manere shewyng of wrycchednesse
þat is to comen. ne it ne suffriþ nat oo[n]ly to loken
794 of þing þat is present byforne þe eyen of man. but
wisdom lokeþ *and* mesureþ þe ende of þinges. *and* þe
796 same chaungyng from one to an oþer. þat is to seyne

Her mutability should make men neither fear her threats nor desire her favours.

fro aduersite to prosperite makeþ þat þe manaces of
fortune ne ben not forto dreden. ne þe flatrynges of
hir to ben desired. ¶ Þus atte þe last it byhoueþ þe
to suffren wiþ euene wille in pacience al þat is don
801 inwiþ þe floor of fortune. þat is to seyne in þis worlde.

If you submit to her yoke you must patiently endure her inflictions.

¶ Syþen þou hast oones put þi nekke vnder þe ȝokke
of hir. for if þou wilt write a lawe of wendyng *and* of
dwellyng to fortune whiche þat þou hast chosen frely
805 to be þi lady ¶ Art þou nat wrongful in þat *and*

Impatience will only embitter your loss.

makest fortune wroþe *and* aspere by þin inpacience.
and ȝit þou mayst not chaungen hir. ¶ Yif þou com-

You cannot choose your port if you leave your vessel to the mercy of the winds.

mittest [*and*] bitakest þi sayles to þe wynde. þou shalt
be shouen not þider þat þou woldest(:) but whider þat
þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe
811 feldes þou sholdest haue in mynde þat þe ȝeres ben

You have given yourself up to Fortune; it becomes you therefore to obey her commands.

oþer while plenteuous *and* oþer while bareyne. ¶ þou
hast bytaken þiself to þe gouernaunce of fortune.
and forþi it byhoueþ þe to ben obeisaunt to þe manere

Would you stop the rolling of her wheel?

of þi lady. and enforcest þou þe to aresten or wiþ-
stonden þe swyftnesse *and* þe sweyes of hir tournyng

Fool! if Fortune once became stable she would cease to exist.

whele. ¶ O þou fool of alle mortel fooles if fortune
bygan to dwelle stable. she cesed[e] þan to ben fortune.

793 *suffriþ*—suffiseth
794 *of þing*—on thynge
byforne—MS. byforne by-forne
man—a man
795 *mesureþ*—amesureth
796 *from one*—fram oon
seyne—seyn
797 *fro*—from
to—into
799 *atte þe last*—at the laste
801 *seyne*—seyn
worlde—world
802 *Syþen*—Syn
ȝokke—yoke
803 *if*—yif
write—wryten
804 *whiche*—which
805 *lady*—ladye
Art þou—Artow
806 *wroþe*—wroth
þin—thine
807 *chaungen*—chaunge
808 [*and*]—from C.
809 *þider*—thedyr
whider—whedyr
811 *haue*—han
814 *manere*—maneres
815 *and*—omitted
wiþstonden—withholden
816 *sweyes*—sweyȝ
818 *cesed[e]*—cesede

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HEC CUM SUPERBA.

[The fyrst metar. Fortune is as inconstant as the ebb and flow of Euripus.

Whan fortune wiþ a proude ryȝt hande haþ turnid hir chaungyng stoundes she fareþ lyke þe maners of þe boillyng eurippe. *Glose.* Eurippe is an arme of þe see þat ebbith *and* flowiþ. *and* somtyme þe streme is on one syde *and* somtyme on þat oþer. *Texte* ¶ She cruel fortune kasteþ adoune kynges þat somtyme weren ydred. *and* she deceiuable enhaunseth vp þe humble chere of hym þat is discomfited. *and* she neyþer hereþ ne recche þ of wrecched[e] wepynges. *and* she is so harde þat she lauȝeþ *and* scorneþ þe wepyng of hem þe whiche she haþ maked wepe wiþ hir free wille. ¶ Þus she pleyeþ *and* þus she preueþ hir strengþe *and* sheweþ a grete wondre to alle hir seruauntȝ. ¶ Yif þat a wyȝt is seyn weleful *and* ouerþrowe in an houre.

She hurls kings from their thrones, and exalts the captive.

She turns a deaf ear to the tears and cries of the wretched.

Thus she sports and boasts her power and presents a marvel to her servants if, in the space of an hour, a man is hurled from happiness into adversity.

VELLEM AUTEM PAUCA.

[The secunde prose.] Philosophy expostulates with [* fol. 9 *b*.] Boethius in the name of Fortune.

CErtis I wolde plete wiþ þee a fewe þinges vsynge þe wordes of fortune tak heede now þi self. yif þat she axeþ ryȝt. * ¶ O þou man wher fore makest þou me gilty by þine euerydayes pleynynges. what wronges haue I don þe. what goodes haue I byreft þe þat weren þine. stryf or plete wiþ me by fore what iuge þat þou wilt of þe possessioun of rycchesse or of dignites ¶ And yif þou maist shewe me þat euer any mortal man haþ receyued any of þese þinges to ben his in propre. þan wol I graunt[e] frely þat [alle] þilke þinges weren þine whiche þat þou axest. ¶ Whan þat nature brouȝt[e] þe forþe out of þi moder wombe. I receyued[e] þe naked

Why do you accuse me (Fortune) as guilty?

What goods or advantages have I deprived you of?

Can you prove that ever any man had a fixed property in his riches?

You came naked into the world,

819 *proude*—prowd
hande—hand
haþ—MS. haþe
820 *lyke*—lik
821 *arme*—arm
822 *streme*—strem
823 *one*—o
824 *adoune*—adown
somtyme—whilom
825 *ydred* (MS. *ydredde*) —
humble—vmble [ydrad
827 *recche þ*—rekkeþ
827 *wrecched[e]*—wrecchede
harde—hard
828 *lauȝeþ*—lyssheth
wepyng—wepynges
830 *strengþe*—strengthes
833 *plete*—pleten
834 *tak*—MS. take, C. tak
835 *makest þou*—makes thow
836 *wronges*—wronge
837 *don*—MS. done, C. don
byreft — MS. byrefte, C. byreft
838 *stryf*—MS. stryue, C. stryf
plete—pleten
by fore—by forn
839 *wilt*—wolt
rycchesse—rychesses
840 *shewe*—shewyn
euer—euere
haþ—MS. haþe
841 *þese*—tho
his—hise
842 *graunt[e]*—graunte
[*alle*]—from C.

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and I cherished you

and nedy of al þing. *and* I norysshed[e] þe wiþ my rychesse. *and* was redy *and* ententif þoru3 my fauo*u*r to sustene þe. ¶ And þat makeþ þe now *in*pacient a3eins me. *and* I envirounde þe wiþ al þe habundaunce *and* shinyng of al goodes þat ben in my ry3t. ¶ Now it lykeþ me to wiþ drawe myne hande. þou hast had grace as he þat haþ vsed of foreyne goodes. þou hast no ry3t to pleyne þe. as þou3 þou haddest vtterly lorn alle þi þinges. whi pleynest þou þan. I haue don þe no wrong. Ricches hono*u*res *and* swyche oþer þinges ben of my ry3t. ¶ My seruauntes knowen me for hir lady. þei comen wiþ me *and* dep*ar*ten whan I wende. I dar wel affermen hardyly. þat yif þo þinges of whiche þou pleynest þat þou hast forlorn hadde ben þine. þou ne haddest not lorn he*m*. ¶ shal I þan only be defended to vse my ry3t. ¶ Certis it is leueful to þe heuene to make clere dayes. *and* after þat to keuere þe same dayes wiþ derke ny3tes. ¶ þe erþe haþ eke leue to apparaile þe visage of þe erþe now w*ith* floures *and* now wiþ fruyt. *and* to confounde he*m* so*m*tyme wiþ raynes *and* wiþ coldes. ¶ þe see haþ eke hys ry3t to be somtyme calme *and* blaundyshing wiþ smoþe water. *and* somtyme to be horrible wiþ wawes *and* wiþ tempestes. ¶ But þe couetyse of men þat may not be staunched shal it bynde me to be stedfast. syn þat stedfastnesse is vnkouþ to my maneres. ¶ Swyche is my strengþe. *and* þis pley. I pley[e] co*n*tinuely. I tourne þe whirly*n*g whele wiþ þe tournyng cercle ¶ I am glade to chaunge þe lowest to þe heyeste. *and* þe heyest to þe loweste.

and encompassed you with affluence. Now that I have a mind to withdraw my boun'y, be thankful and complain not.

Riches and honours are subject to me. They are my servants, and come and go with me.

Shall I alone be forbidden to use my own right? Doth not heaven give us sunny days and obscure the same with dark nights? Is not the earth covered with frost as well as with flowers?

The sea sometimes appears calm, and at other times terrifies us with its tempestuous waves. Shall I be bound to constancy by the covetousness of men?

I turn my rolling wheel and amuse myself with exalting what

845 *al þing*—alle thinges
norysshed[*e*]—norysse de
846 *rychesse*—rychesses
848, 849 *al*—alle
848 *habundaunce*—abound-aunce
850 *wiþ* —— *hande* — with-drawen myn hand
had—MS. hadde, C. had
851 *haþ*—MS. haþe
852 *vtterly*—outrely
lorn — MS. lorne, C. for lorn
853 *don*—MS. done, C. don
854 *Ricches*—Rychesses
858 *forlorn*—MS. forlorne, C. forlorn
859 *lorn*—MS. lorne, C. lorn
860 *vse*—vsen
861 *keuere þe*—coeueryn tho
862 *derke*—dirk
erþe—yer
haþ—MS. haþe
864 *confounde*—confownden
865 *haþ*—MS. haþe
866 *calme*—kalm
867 (2nd) *wiþ*—omitted
869 *stedfast*—stidefast
stedfastnesse — stidefast-nesse
870 *vnkouþ*—MS. vnkouþe, C. vnkowth
Swyche—Swych
871 *pley*[*e*]—pleye
872 *whele*—wheel
glade—glad
chaunge—chaungyn

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worþe vp yif þou wilt. so it be by þis lawe. þat þou ne holde not þat I do þe wronge þouȝ þou descende doun whanne resoun of my pleye axeþ it. Wost þou not how Cresus kyng of lyndens of whiche kyng Cirus was ful sore agast a litel byforne þat þis rewlyche Cresus was cauȝt of Cirus *and* lad to þe fijr to be brent. but þat a reyne descended[e] doun from heuene þat rescowed[e] hym ¶ And is it out of þi mynde how þat Paulus consul of Rome whan he hadde take þe kyng of perciens weep pitou[s]ly for þe captiuitee of þe self[e] kyng. What oþer þinges bywaylen þe criinges of Tragedies. but only þe dedes of fortune. þat wiþ an vnwar stroke ouerturneþ þe realmes of grete nobley ¶ *Glose.* Tragedie is to seyne a dite of a prosperite for a tyme þat endiþ in wrechednesse. Lernedest nat þou in grek whan þou were ȝonge þat in þe entre or in þe seler of Iuppiter þer ben couched two tunnes. þat on is ful of good þat oþer is ful of harme. ¶ What ryȝt hast þou to pleyne. yif þou hast taken more plenteuously of þe goode syde þat is to seyne of my rycchesse *and* prosperites. *and* what eke. yif I be nat departed fro þe. What eke. yif my mutabilitee ȝiueþ þe ryȝtful cause of hope to han ȝit better þinges. ¶ Naþeles desmaie þe nat in þi þouȝt. and þou þat art put in comune realme of alle : ne desijr[e] nat to lyue by þine oonly propre ryȝt.

was low, and bringing down what was high. Ascend if you will, but come down when my sport requires it.

878

Know you not the history of Crœsus and of Paulus Æmilius?

883

What else does the weeping muse of Tragedy deplore but the overthrow of kingdoms by the indiscriminate strokes of Fortune?

Did you not learn whilst a youth, that at the gates of Jove's palace stand two vessels, one full of blessings, the other of woes?

What if you have drunk too deep of the first vessel?

894

My mutability gives thee hope of happier days.

Desire not to be exempted from the vicissitudes of humanity.

SI QUANTAS RAPIDIS.

[the secunde metur.]

ÞOuȝ plentee þat is goddesse of rycches hielde adoun wiþ ful horn. *and* wiþdraweþ nat hir hand. ¶ As many recches as þe see turneþ vpwardes sandes whan it

Though Plenty, from her teeming horn, poured down as many

874 *worþe*—worth
wilt—wolt
876 *doun*—adoun
whanne—wan
pleye—pley
Wost þou—wistesthow
877 *kyng* (1)—the kyng
lyndens—lydyens
878 *buforne*—byforn
880 *reyne descended[e]* — rayn dessendede
880 *from*—fro
881 *rescowed[e]*—rescowede
882 *take*—takyn
885 *an*—a
886 *þe*—omitted
887 *seyne*—seyn
890 *tunnes*—tonnes
891 *harme*—harm
892 *hast þou*—hasthow
893 *seyne*—seyn
rycchesse—rychesses
894 *I be nat*—I ne be nat al
896 *better*—betere
898 *lyue*—lyuen
þine—thin
899 *rycches*—rychesses
901 *recches*—rychesses
vpwardes—vpward

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riches on the world as there are sands on the sea-shore, or stars in heaven, mankind would not cease to complain. [* fol. 10.]

is moeued wiþ rauysshing blastes. or ellys as many rycches as þer shynen bryȝt[e] sterres on heuene on þe sterry nyȝt. ȝit for al þat mankynde nolde not cesce to wope wrecched[e] pleyntes. ¶ And al be it so *þat god receyueþ gladly her pr*a*yers *and* ȝeueþ hem as ful large muche golde *and* app*a*raileþ coueytous folk wiþ noble or clere hono*u*rs. ȝit semeþ hem haue I-gete noþing. but alwey her cruel ravyne deuourynge al þat þei han geten shewiþ oþer gapinges. þat is to seye gapen *and* desiren ȝit after moo rycchesse. ¶ What brideles myȝten wiþholde to any certeyne ende þe desordene coueitise of men ¶ Whan euere þe raþer þ*a*t it fletiþ in large ȝiftis: þe more ay brenneþ in hem þe þ*r*est of hauyng. ¶ Certis he þat quakyng *and* dredeful weneþ hym seluen nedy. he ne lyueþ neue*r*e mo ryche.

Though Heaven may grant every desire, they will still cry for more.

What rein can restrain unbounded avarice?

He who thinks himself poor, though he be rich, doth truly labour under poverty.

HIIS IGITUR SI PRO SE.

[The thrydde prose.]

Þerfore yif þat fortune spake wiþ þe for hir self in þis manere. For soþe þou ne haddest [nat] what þou myȝtest answere. and if þou hast any þ*i*ng wherwiþ. þou mayist ryȝtfully tellen þi co*m*pleynt. ¶ It byhoueþ þe to shewen it. *and* .I. wol ȝeue þe spa*c*e to tellen it. ¶ Certeynely q*uod* I þan þise ben faire þinges *and* enoyntid wiþ hony swetnesse of rethorike *and* musike. *and* only while þei ben herd þei ben deliciouse. ¶ But to wrecches is a deppere felyng of harme. þis is to seyn þat wrecches felen þe harmes þat þei suffren more greuously þan þe remedies or þe delites of þise wordes mowe gladen or comforten hem. so þat

If Fortune spake thus to you, you could not defend your complaint.

B. What you have said is very specious, but such discourses are only sweet while they strike our ears. They cannot efface the deep impressions that misery has made in the heart.

902 *rauysshing*—rauyssynge
903 *rycches*—rychesses
bryȝt[e]—bryhte
on (1)—in
904 *nyȝt*—nyhtes
905 *wope wrecched*[e]—wepe wrecchede
906 *her*—hir
ful—fool
907 *muche*—meche
folk—men
908 *haue*—hauen
I-gete—I-getyn
909 *her*—hir
910 *seye*—seyn
911 *rycchesse*—rychesses
912 *wiþholde*—wytholden
certeyne—certeyn
914 *þrest*—thurst
915 *dredeful*—dredful
916 *lyueþ*—leueth
918 [*nat*]—from C.
919 *if*—yif
920 *mayist*—mayst
tellen—defendyn
921 *ȝeue*—yeuyn
922 *þan*—thanne
ben—bet (= beth)
923 *swetnesse*—swetenesse
924 *while*—whil
herd—MS. herde
926 *harme*—harm
928 *mowe*—mowen

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whan þise þinges stynten forto soun[e] in eres. þe sorwe
þat is inset greueþ þe þouȝt. Ryȝt so is it q*uod* she.
¶ For þise ne ben ȝit none remedies of þi maladie. but
þei ben a manere norissinges of þi sorwe ȝit rebel
aȝeyne þi curac*ioun*. ¶ For whan þat tyme is. I shal
moue swiche þinges þat p*er*cen hem self depe. ¶ But
naþeles þ*at* þou shalt not wilne to leten þi self a
wrecche. ¶ Hast þou forȝeten þe nou*m*bre *and* þe
manere of þi welefulnesse. I holde me stille how þat
þe souerayn men of þe Citee toke*n* þe in cure *and*
kepynge whan þou were orphelyn of fadir *and* modir.
and were chosen i*n* affinite of p*r*inces of þe Citee.
¶ And þou bygu*n*ne raþer to ben leef *and* deere þan
forto ben a neyȝbo*ur*. þe whiche þing is þe most p*re*-
ciouse kynde of any p*r*opinquitee or aliau*n*ce þat may
ben. ¶ Who is it þat ne seide þou nere ryȝt weleful
wiþ so grete a nobley of þi fadres in lawe. ¶ *And* wiþ
þe chastite of þi wijf. *and* wiþ þe oportunite *and*
noblesse of þi masculyn children. þat is to seyne þi
sones *and* ou*er* al þis me lyst to passe of comune þinges.
¶ How þou haddest in þi þouȝt dignitees þat weren
warned to olde men. but it deliteþ me to comen now to
þe singuler vphepyng of þi welefulnesse. ¶ Yif any
fruyt of mortal þinges may han any weyȝte or price of
welefulnesse. ¶ Myȝtest þou euere forȝeten for any
charge of harme þat myȝt[e] byfallen. þe remembrau*n*ce
of þilke day þat þou sey[e] þi two sones maked con-
seillers. *and* ylad to gidre from þin house vndir so gret
assemble of senatours. *and* vndir þe blyþenesse of poeple.
and whan þou say[e] hem sette in þe court in her

929 P. So it is indeed; for my arguments are not designed as remedies, but as lenitives only. When time serves, I will administer those things that shall reach the seat of your disease.

930 But you are not among the number of the wretched.

931 I shall not speak of your happiness in being provided for (in your orphanage) by the chief men of the city;

941 nor of your noble alliance with Festus and Symmachus;

944 nor of your virtuous wife, and manly sons.

948 Can you ever forget the memorable day that saw your two sons invested with the dignity of Consuls?

957

929 *soun[e]*—sowne
930 *inset*—MS. insette, C. inset
932 *sorwe*—sorwes
933 *aȝeyne*—ayein
934 *moue swiche*—moeue swych
938 *souerayn*—sou*er*ane
942 *neyȝbour*—neysshebo*ur*
944 *nere*—were
945 *nobley*—nobleye
fadres—fadyr-is
947 *seyne*—seyn
948 *lyst*—lyste
passe of—passen the
949 *þouȝt*—yowthe
950 *warned*—werned
952 *fruyt*—frute
price—pris
953 *Myȝtest þou*—myhtes-thow
954 *harme*—harm
myȝt[e] byfallen—myhte befalle
955 *sey[e]*—saye
956 *from*—fro
gret—MS. grete, C. gret
958 *say[e]*—saye
sette—set
her—heere

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When in the circus you satisfied the expectant multitude with a triumphal largess?

chaieres of dignites. ¶ þou rethorien or pronouncere of kynges preysinges. deseruedest glorie of wit *and* of eloquence. whan þou sittyng bytwix þi two sones conseillers in þe place þat hyȝt Circo. *and* fulfildest þe
963 abydyng of multitude of poeple þat was sprad about þe wiþ large praysynge *and* laude as men syngen in victories. þo ȝaue þou wordes of fortune as I trowe. þat is to seyne. þo feffedest þou fortune wiþ glosynge wordes *and* desseiuedest hir. whan she accoied[e] þe *and* norsshed[e] þe as hir owen delices. ¶ þou hast
969 had of fortune a ȝifte þat is to seyn swiche gerdoun þat she neu[er]e ȝaf to preue man ¶ Wilt þou þerfore leye a rekenyng wiþ fortune. she haþ now twynkeled first vpon þe wiþ a wykked eye. ¶ Yif þou considere þe noumbre *and* þe manere of þi blysses. *and* of þi sorwes. *þou maist nat forsake þat þou nart ȝit blysful. For if þou þerfore wenest þi self nat weleful for þinges
976 þat þo semeden ioyful ben passed. ¶ þer nis nat whi þou sholdest wene þi self a wrecche. for þinges þat now semen soory passen also. ¶ Art þou now comen firste
979 a sodeyne gest in to þe shadowe or tabernacle of þis lijf. or trowest þou *þat* any stedfastnesse be in mannis þinges. ¶ Whan ofte a swifte houre dissolueþ þe same man. þat is to seyne whan þe soule departiþ fro þe body. For al þouȝ þat yelde is þer any feiþ þat fortunous þinges willen dwelle. ȝit naþeles þe last[e] day of a mannis lijf is a manere deeþ to fortune. *and* also to þilke þat haþ dwelt. *and* þerfore what wenist þou þar recche yif þou forlete hir *in* deynge or ellys *þat* she fortune forlete þe *in* fleenge awey.

By your expressions you flattered Fortune, and obtained from her a gift which never before fell to any private person.

Will you therefore call Fortune to account? She now begins, I own, to look unkindly on you; but if you consider the number of your blessings, [* fol. 10 *b*.] you must confess that you are still happy.

These evils that you suffer are but transitory.

Can there be any stability in human affairs, when the life of man is exposed to dissolution every hour?

The last day of life puts an end to Prosperity.

What matters it then, whether you by death leave it, or it (Fortune) by flight doth leave you?

961 *bytwix*—bytwyen
962 *hyȝt*—hihte
963 *of* (1)—of the *about*—abowten
964 *wiþ*—*with* so
965 *ȝaue*—MS. þan, C. yaue *of*—to
966 *seyne*—seyn
967 *accoied[e]*—acoyede
968 *norsshed[e]*—noryssede *owen*—owne *þou* —— *of* — thow bar away of
969 *had*—MS. hadde *swiche*—swich
970 *preue*—pryue
971 *leye*—lye *haþ*—MS. haþe
972 *wykked*—wyckede
973 *blysses*—blysse
974 *forsake*—forsakyn *nart*—art *blysful*—blysseful
978 *soory*—sorye *firste*—fyrst
979 *sodeyne*—sodeyn
979 *shadowe*—shadwe
980 *stedfastnesse*—stedefast-nesse
981 *swifte*—swyft [dwellyn *dissolueþ*—dyssoluede
983 *al þouȝ þat* — al þat thowgh *fortunous*—fortune
984 *willen dwelle* — wolen *last[e]*—laste
986 *haþ*—MS. haþe *wenist þou*—weenestow
987 *þar recche*—dar recke
988 *awey*—away

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CUM PRIMO POLO.

Whan phebus þe sonne bygynneþ to spreden his clere- [The .iij. Metur.]
nesse with rosene chariettes. þan þe sterre ydimmyd The stars pale before the light of the rising sun.
paleþ hir white cheres. by þe flamus of þe sonne þat
ouer comeþ þe sterre lyȝt. ¶ þis is to seyn whan þe
sonne is risen þe day sterre wexiþ pale *and* lesiþ hir 993
lyȝt for þe grete bryȝtnesse of þe sonne. ¶ Whan þe Westerly winds deck the wood with roses, but easterly winds cause their beauty to fade.
wode wexeþ redy of rosene floures in þe first somer
sesoun þoruȝ þe breþe of þe wynde Zephirus þat wexeþ
warme. ¶ Yif þe cloudy wynde auster blowe felliche. 997
þan goþ awey þe fayrnesse of þornes. Ofte þe see is Now the sea is calm, and again it is tempestuous.
clere *and* calme wiþoute moeuyng floodes. And ofte
þe horrible wynde aquilon moeueþ boylyng tempestes 1000
and ouer whelweþ þe see. ¶ Yif þe forme of þis worlde If all things thus vary, will you trust in transitory riches?
is so [ȝeelde] stable. *and* yif it tourniþ by so many
entrechaungynges. wilt þou þan trusten in þe trublynge
fortunes of men. wilt þou trowen in flittyng goodes. 1004
It is certeyne *and* establissed by lawe perdurable þat no All here below is unstedfast and unstable.
þing þat is engendred nys stedfast no stable.

TUNC EGO UERA INQUAM.

þAnne seide I þus. O norice of alle uertues þou [The ferthe prose.]
seist ful soþe. ¶ Ne I may nat forsake þe ryȝt[e] *B.* I cannot deny my sudden and early prosperity.
swifte cours of my prosperitee. þat is to seine. þat
prosperitee ne be comen to me wondir swiftly *and* 1010
soone. but þis is a þing þat gretly smertiþ me whan it It is the remembrance of former happiness that adds most to man's infelicity.
remembreþ me. ¶ For in alle aduersitees of fortune þe
most vnsely kynde of contrariouse fortune is to han
ben weleful. ¶ But þat þou quod she abaist þus þe *P.* Recollect that you have yet much affluence.
tourment of þi fals[e] opinioun þat maist þou not ryȝt-

989 *his*—hyr
990 *þan*—thanne
991 *flamus*—flambes
995 *redy*—rody
rosene—rosyn
997 *warme*—warm
998 *goþ*—MS. goþe, C. goth
fayrnesse—fayrenesse
999 *clere*—cleer
calme—kalm
1000 *wynde*—wynd
1001 *whelweþ*—welueeth
1002 [*ȝeelde*]—from C.
1003, 1004 *wilt þou*—wolthow
1003 *þan*—thanne
trublynge—towmblynge
1004 *in flittyng* — on flet-
1005 *It is*—is it [tynge
1006 *no*—ne
stable—estable
1008 *soþe*—soth
Ne I may—Ne I ne may
1009 *seine*—seyn
1011 *a*—omitted
gretly—gretely
1012 *aduersitees*—aduersyte
1013 *most*—mooste
1014 *abaist*—abyest
1015 *tourment*—tormentȝ
fals[e]—false

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fully blamen ne aretten to þinges. as who seiþ for þou hast ȝitte many habundaunces of þinges. ¶ *Textus.*

1018 For al be it so þat þe ydel name of auenterouse welefulnesse moeueþ þe now. it is leueful þat þou rekene *with* me of how many[e] þinges þou hast ȝit plentee. ¶ And þerfore yif þat þilke þing þat þou haddest for most *precious* in alle þi rycchesse of fortune be kept

1023 to þe by þe grace of god vnwemmed *and* vndefouled. Mayst þou þan pleyne ryȝtfully vpon þe myschief of fortune. syn þou hast ȝit þi best[e] þinges. ¶ Certys ȝit

1026 lyueþ in goode poynt þilke *precious* honour of mankynde. ¶ Symacus þi wyues fadir whiche þat is a man maked al of sapience *and* of vertue. þe whiche

1029 man þou woldest b[i]en redely wiþ þe pris of þin owen lijf. he byweyleþ þe wronges þat men don to þee. *and* not for hym self. for he liueþ in sykernesse of any

1034 sentence put aȝeins hym. ¶ And ȝit lyueþ þi wif þat is attempre of witte *and* passyng oþer women in clennes of chastitee. and for I wol closen shortly her bountes

1038 she is lyke to hir fadir. I telle þe welle þat she lyueþ looþ of hir life. *and* kepiþ to þee oonly hir goost. *and* is al maat *and* ouer-comen by wepyng *and* sorwe for desire of þe ¶ In þe whiche þing only I mot graunten þat þi welefulnesse is amenused. ¶ What shal I seyn eke of þi two sones conseillours of whiche as of children of hir age þer shineþ *þe lyknesse of þe witte of hir fadir *and* of hir eldefadir. and siþen þe souereyn cure of alle mortel folke is to sauen hir owen lyues. ¶ O how weleful art þou þouȝ þou knowe þi goodes.

What you esteemed most precious in your happy days, you still retain,

and ought therefore not to complain.

Symmachus, dear to you as life,

is safe and in health.

Your wife Rusticiana is also alive,

and bewails her separation from you.

Why need I mention your two sons, in whom so much of the wit

[* fol. 11.]

and spirit of their sire and grandsire doth shine?

And since it is the chief care of man to preserve life; you are still

1016 *seiþ*—MS. seiþe, C. seyh
1017 *ȝitte*—yit
1019 *leueful*—leefful
1020 *many*[*e*] *þinges*—manye grete thinges
1022 *alle*—al
1023 *þe by*—the yit by
1024 *myschief*—meschef
1025 *best*[*e*]—beste
1026 *lyueþ*—leueth
goode—good
1027 *whiche*—which
1028 *al*—alle
1028 *of* (2)—omitted
1029 *b*[*i*]*en*—byen
owen—owne
1030 *byweyleþ*—bewayleth
don—MS. done, C. don
1031 *liueþ*—leueth
1033 *witte*—wyt
women—wymmen
1034 *shortly*—shortely
1035 *lyke*—lik
welle—wel
1036 *hir life*—this lyf
1037 *maat*—maad
1038 *whiche*—weche
1039 *amenused*—amenyssed
seyn—(MS. seyne) seyn
1041 *lyknesse*—lykenesse
witte—wyt
1042 *and* (1)—or
eldefadir—eldyr fadyr
siþen—syn
1043 *folke*—folk
1044 *art þou þouȝ*—arthow yif

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¶ But ȝitte ben þer þinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworþe to þe þen þine owen lijf. ¶ And forþi drie þi teres for ȝitte nys nat eueriche fortune al hateful to þe warde. ne ouer greet tempest haþ nat ȝit fallen vpon þe. whan þat þin ancres cliue fast[e] þat neiþer wole suffre þe comfort of þis tyme present. ne þe hope of tyme comynge to passen ne to fallen. ¶ And I preie quod I þat fast[e] mot[en] þei holden. ¶ For whiles þat þei halden. how so euere þat þinges ben. I shal wel fleten furþe and eschapen. ¶ But þou mayst wel seen how greet[e] apparailes *and* aray þat me lakkeþ þat ben passed awey fro me. ¶ I haue sumwhat auaunced *and* forþered þe quod she. if þat þou anoie nat or forþenke nat of al þi fortune. As who seiþ. ¶ I haue somwhat comforted þe so þat þou tempest nat þe þus wiþ al þi fortune. syn þou hast ȝit þi best[e] þinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. *and* anguissous for þat oþer lakkeþ somwhat to þi welefulnesse. ¶ For what man is so sad or of so perfit welefulnesse. þat he ne stryueþ or pleyneþ on some half aȝeine þe qualitee of his estat. ¶ For whi ful anguissous þing is þe condicioun of mans goodes. ¶ For eyþer it comeþ al to gidre to a wyȝt. or ellys it lasteþ not perpetuely. ¶ For som man haþ grete rycchesse. but he is ashamed of hys vngentil lynage. *and* som man is renomed of noblesse of kynrede. but he is enclosed in so grete angre for nede of þinges. þat hym were leuer þat he were vnknowe. and som man habundeþ boþe in rychesse *and* noblesse. but ȝit he bywaileþ hys chast[e]

most happy in the possession of blessings which all men value more than life.

Dry up thy tears, thou hast still present comfort and hope of future felicity.

B. I hope these will never fail me.

But do you not see how low I am fallen?

P. I should think that I had made progress if you did not repine so at your fate.

It grieves me to hear you complain while you possess so many comforts.

Every one, however happy, has something to complain of.

The condition of human enjoyment is anxious; for either it comes not all at once, or makes no long stay when it does come.

One man is very wealthy, but his birth is obscure.

Another is conspicuous for nobility of descent, but is surrounded by indigence.

A third is blest with both ad-

1045 *But ȝitte*—for yit *dwellyng*—dwellyd *wardes*—ward
1046 *þat*—than *derworþe*—dereworthe *þen þine*—than thin
1047 *ȝitte*—yit
1049 *haþ*—MS. haþe *þin*—thyne
1050 *cliue fast[e]* — cleuen faste *wole suffre*—wolen suffren
1052 *fallen*—faylen
1052 *fast[e] mot[en]* — faste moten
1053 *holden*—halden
1054 *furþe*—forth
1055 *mayst*—mayste *greet[e]*—grete
1058 *forþenke*—forthinke
1061 *best[e]*—beste *suffre þin*—suffren thi
1063 *oþer*—ther
1064 *perfit*—parfyt
1065 *or*—and *some half aȝeine* — som halue ayen
1067 *mans*—mannes *comeþ al*—comth nat al
1068 *lasteþ*—last *perpetuely*—perpetuel
1069 *rycchesse*—Rychesses
1070 *renomed*—renowned
1072 *angre for*—Angwysshe *leuer*—leuere [of
1074 *chast[e]*—caste

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vantages, but is unmarried. This man is happy in a wife, but is childless, while that other man has the joy of children, but is mortified by their evil ways. Thus we see that no man can agree easily with the state of his fortune.

lijf. for he haþ no wijf. ¶ and som man is wel *and* selily maried but he haþ no children. *and* norisshe þ his ricchesse to þe heires of straunge folk. ¶ And som man is gladded wiþ children. but he wepiþ ful sory for þe trespas of his son or of his douȝtir. ¶ and for þis þer accordeþ no wyȝt lyȝtly to þe condic*ioun* of his fortune. for alwey to euery man þere is *in* mest somwhat þat vnassaieþ he ne wot not or ellys he dredi þ þat he haþ assaied. ¶ *And* adde þis also þat euery weleful man haþ a wel delicat felyng. ¶ So þat but yif alle þinges fallen at hys owen wille for he inpacient or is nat vsed to han none aduersitee. an-oone he is þrowe adoũne for euery lytel þing. ¶ And ful lytel þinges ben þo þat wiþdrawen þe so*mme* or þe p*er*fecc*ioun* of blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuene yif þei myȝten atteyne to þe leest[e] p*ar*tie of þe remenaunt of þi fortune. ¶ þis same place þat þou clepist exil is contre to hem þat enhabiten here. *and* forþi. Noþing wrecched. but whan þou wenest it ¶ As who seiþ. þouȝ þi self ne no wyȝt ellys nys no wrecche but whan he weneþ hym self a wrecche by reputac*ioun* of his corage.

The senses of the happy are refined and delicate, and they are impatient if anything is untoward.

The happiness of the most fortunate depends on trifles.

How many would think themselves in heaven if they had only a part of the remnant of thy fortune! Thy miseries proceed from the thought that thou art miserable. Every lot may be happy to the man who bears his condition with equanimity and courage.

CONTRAQ*UE*.

And aȝeinewarde al fortune is blisful to a man by þe agreablete or by þe egalite of hym þat suffreþ it. ¶ What man is þat. þat is so weleful þat nolde chau*n*ge*n* his estat whan he haþ lorn pacience. þe swetnesse of mannes welefulnesse is yspranid wiþ many[e] bitternesses.

When patience is lost then a change of state is desired.

1075, 1076 *haþ*—MS. haþe
1076 *maried*—ymaryed
his—hise
1077 *ricchesse*—Rychesses
heires—eyres
folk—foolkys
1080 *þer*—*þer* ne
1081 *mest*—omitted
1082 *vnassaieþ*—vnassaied
wot—MS. wote, C. wot
1083, 1084 *haþ*—MS. haþe
1084 *wel*—ful
1085 *fallen*—byfalle
wille—wyl
1086 *none*—non
an-oone—Anon
þrowe—throwen
1087 *adoũne*—adoun
1090 *wolde*—wolden
1095 *it*—hyt
1095 *who*—ho
1096 *no*—a
1098 *aȝeinewarde al*—ayeinward alle
1099 *it*—hyt
1101 *whan*—what
haþ—MS. haþe
lorn—MS. lorne, C. lost
1102 *yspranid*—spraynyd
bitternesses—beternesses

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How much is human felicity embittered!

þe whiche welefulnesse al þou3 it seme swete *and* ioyeful to hym þat vseþ it. 3it may it not be wiþ-holden þat it ne goþ away whan it wol. ¶ þan is it wel sen how wrecched is þe blisfulnesse of mortel þinges. þat neiþ*er* it dwelliþ p*er*petuel wiþ hem þat euery fortune receyuen agreablely or egaly. ¶ Ne it ne deliteþ not in al. to hem þat ben anguissous. ¶ O ye mortel folkes what seke *3e þan blisfulnesse oute of 3oure self. whiche þat is put in 3oure self. Err*our and* folie co*n*fou*n*deþ 3ow ¶ I shal shewe þe shortly. þe poynt of souereyne blisfulnesse. Is þer any þing to þe more p*re*ciouse þan þi self ¶ þou wilt answere nay. ¶ þan if it so be þat þou art my3ty ouer þi self þat is to seyn by tranquillitee of þi soule. þan hast þou þing *in* þi power þat þou noldest neuer lesen. ne fortune may nat by-nyme it þe. *and* þat þou mayst knowe þat blisfulnesse [ne] may nat standen in þinges þat ben fortunous *and* temperel. ¶ Now vndirstonde *and* gadir it to gidir þus yif blisfulnesse be þe souereyne goode of nature þat liueþ by resou*n* ¶ Ne þilke þing nis nat souereyne goode þat may be taken awey in any wyse. for more worþi þing *and* more digne is þilke þing þ*at* may nat be taken awey. ¶ þan shewiþ it wele þat þe vnstablenesse of fortune may nat attayne to receyue verray blisfulnes. ¶ And 3it more ouer. ¶ What man þat þis toumblyng welefulnesse leediþ. eiþer he woot þat [it] is chaungeable. or ellis he woot it nat. ¶ And yif he woot it not. what blisful fortune may þer be in þe blyndenesse of ignorau*n*ce. and yif he woot þat it is chaungeable. he mot alwey ben adrad þ*at* he ne lese þat þing. þat he ne douteþ nat but þat he may leesen

1109

Why then, O [* fol. 11 *b*.] mortals, do ye seek abroad for that felicity which is to be found within yourselves?

Nothing is more precious than thyself.

If thou hast command over thyself, Fortune cannot deprive thee of it.

1117

Happiness does not consist in things transitory.

1121

If happiness be the supreme good of nature, then that thing cannot be it which can be withdrawn from us.

Instability of fortune is not susceptive of true happiness.

He who is led by fading felicity, either knows that it is changeable or does not know it.

If he knows it not, what happiness has he in the blindness of his ignorance?

If he knows it is fleeting he must be afraid of losing

1104 *hym*—hem
it—hyt
be—ben
1105 *goþ*—MS. geþe
wol—woole
sen—MS. sene
1107 *dwelliþ*—dureth
1109 *folkes*—folke
1110 *oute*—owt
1112 *shortly*—shortely
1114 *wilt*—MS. wilte, C. wolt
if—yif
1117 *by-nyme*—be-neme
1118 *blisfulnesse* [*ne*] — blyssefulnesse ne
1120 *to gidir*—to gidere
1121, 1122 *souereyne goode*—souereyn good
1125 *wele*—wel
1126 *receyue*—resseyuen
1129 [*it*]—from C.
it—hyt
1130 *be*—ben
1131 *blyndenesse* — blyndnesse

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it, and this fear will not suffer him to be happy.

it. ¶ As whoo seiþ he mot ben alwey agast lest he leese þat he wot wel he may leese. ¶ For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. ¶ Or ellys yif he leese it he wene to be dispised *and* forleten hit. ¶ Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost. ¶ þat is to seyne þat men don no more force. of þe lost þan of þe hauynge. ¶ And for as myche as þou þi self art he to whom it haþ ben shewid *and* proued by ful many[e] demonstracioun*s*. as I woot wel þat þe soules of men ne mowen nat dien in no wise. and eke syn it is clere. *and* certeyne þat fortunous welefulnesse endiþ by þe deeþ of þe body. ¶ It may nat ben douted þat yif þat deeþ may take awey blysfulnesse þat al þe kynde of mortal þing*us* ne descendiþ in to wrecchednesse by þe ende of þe deeþ. ¶ And syn we knowen wel þat many a man haþ souȝt þe fruit of blisfulnesse nat only wiþ suffryng of deeþ. but eke wiþ suffryng of peynes *and* tourmentes. how myȝt[e] þan þis present lijf make men blisful. syn þat whanne þilke self[e] lijf is endid. it ne makeþ folk no wrecches.

Since thou art convinced of the soul's immortality, thou canst not doubt that if death puts an end to human felicity, that all men when they die, are plunged into the depths of misery.

But we know that many have sought to obtain felicity, by undergoing not only death, but pains and torments. How then can this present life make men truly happy, since when it is ended they do not become miserable?

* MS. ualet.

QUISQUIS UOLET* PERHENNEM CAUTUS.

[The ferthe metur.] He who would have a stable and lasting seat must not build upon lofty hills; nor upon the sands, if he would escape the violence of winds and waves.

What maner man stable *and* war þat wil founden hym a perdurable sete *and* ne wil not be cast doune wiþ þe loude blastes of þe wynde Eurus. *and* wil dispise þe see manassynge wiþ floodes ¶ Lat hym eschewe to bilde on þe cop of þe mountayngne. or in þe moyste sandes. ¶ For þe fel[le] wynde auster tourmenteþ þe cop of þe mountayngne wiþ alle his strengþes. ¶ and þe

1134 *it*—hyt
seiþ—MS. seiþe, C. seyth
1135 *wot*—MS. wote, C. wot
leese (2)—leese it
whiche—which
1136 *haþ*—MS. haþe
1137 *ellys*—omitted
wene—weneth
1138 *hit*—omitted
1139 *goode*—good
born—MS. borne, C. born
hert[e]—herte
1140 *seyne*—seyn
don—MS. done, C. do
force—fors
1142 *haþ*—MS. haþe
1143 *many[e]*—manye
1144 *mowen*—mowe
dien—deyen
1145 *clere*—cleer
certeyne—certeyn
1147 *al*—alle
1150 *haþ*—MS. haþe
fruit—frut
1152 *myȝt[e]*—myhte
1153 *make*—maken
self[e]—selue
1155, 1156, 1157 *wil*—wole
1156 *be cast*—MS. be caste, C. ben cast
1157 *wynde*—wynd
1158 *eschewe*—eschewen
1160 *fel[le]*—felle
1161 *his*—hise

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lowe see sandes refuse to beren þe heuy weyȝte. *and* 1162
forþi yif þou wolt flee þe *per*ilous auenture þat is to seine of þe worlde ¶ Haue mynde certeynly to ficchyn þi house of a myrie site in a lowe stoone. ¶ For al þouȝ þe wynde troublyng þe see þondre wiþ ouere-prowynges ¶ þou þat art put *in* quiete *and* welful by strengþe of þi palys shalt leden a cleer age. scornyng þe wodenesses and þe Ires of þe eir. 1169

If thou wilt flee perilous fortune, lay thy foundation upon the firmer stone, so that thou mayst grow old in thy stronghold.

SET CUM RACIONUM IAM IN TE.

But for as moche as þe noryssinges of my resouns descenden now in to þe. I trowe it were tyme to vsen a litel strenger medicynes. ¶ Now vndirstonde here al were it so þat þe ȝiftis of fortune nar[e] nat brutel ne *tran*sitorie. what is þer in hem þat may be þine *in any tyme. or ellis þat it nys foule if þat it be considered *and* lokid *per*fitely. ¶ Richesse ben þei 1176
*pre*ciouse by þe nature of hem self. or ellys by þe nature of þe. What is most worþi of rycchesse. is it nat golde or myȝt of moneye assembled. ¶ Certis þilke golde *and* þilke moneye shineþ *and* ȝeueþ better renoun to hem þat dispenden it. þen to þilke folke þat mokeren it. For auarice makeþ alwey mokeres to be hated. *and* largesse makeþ folke clere of renoun ¶ For syn þat swiche þing as is *tran*sfered from o man to an oþer ne may nat dwellen wiþ no man. 1185
Certis þan is þilke moneye *pre*cious. whan it is translated in to oþer folk. *and* stynteþ to ben had by vsage of large ȝeuyng of hym þat haþ ȝeuen it. *and* also yif al þe moneye þat is ouer-al in þe world were

[The fyfthe prose.]

It is now time to use stronger medicines, since lighter remedies have taken effect.

What is there in the gifts of Fortune that is not vile and despicable?

[* fol. 12.]

Are riches precious in themselves, or in men's estimation?

What is most precious in them, quantity or quality?

Bounty is more glorious than niggardliness.

Avarice is always hateful, while liberality is praise-worthy.

Money cannot be more precious than when it is dispensed liberally to others.

If one man's coffers contained all

1162 *lowe*—lavse
see—omitted
refuse—refusen
weyȝte—wyhte
1163 *flee*—fleen
1164 *seine*—seyn
1165 *þi*—thin
lowe stoone—lowh stoon
1167 *welful*—weleful
1169 *wodenesses* — woodnesses
1172 *strenger*—strengere
vndirstonde—vndyrstond
1173 *nar[e]*—ne weere
1174 *be þine*—ben thyn
1175 *foule*—fowl
1176 *Richesse*—Rychessis
1178 *rycchesse*—rychesses
1179, 1180 *golde*—gold
1180 *better*—betere
1181 *þen*—thanne
1182 *mokeres*—mokereres
1183 *folke clere*—folk cler
1184 *swiche*—swich
from—fram
1187 *stynteþ*—stenteth
1188 *haþ*—MS. haþe
1189 *world*—worlde

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the money in the world, every one else would be in want of it.

gadered towar[d] o man. it sholde maken al oþer men to ben nedy as of þat. ¶ And certys a voys al hool
1192 þat is to seyn wiþ-oute amenusynge fulfilleþ to gyder

Riches cannot be dispensed without diminution.

þe heryng of myche folke. but Certys 3oure rycchesse ne mowen nat passen vnto myche folk wiþ-oute amen-
1195 ussyng ¶ And whan þei ben apassed. nedys þei maken

O the poverty of riches, that cannot be enjoyed by many at the same time, nor can be possessed by one without impoverishing others!

hem pore þat forgon þe rycchesses. ¶ O streite *and* nedy clepe I þise rycchesses. syn þat many folke [ne] may nat han it al. ne al may it nat comen to on man wiþ-oute pouerte of al oþer folke. ¶ And þe shynynge
1200 of *gem*mes þat I clepe *pre*ciouse stones. drawe þ it nat þe eyen of folk in to hem warde. þat is to seyne for þe

The beauty of precious stones consists only in their brightness, wherefore I marvel that men admire that which is motionless, lifeless, and irrational.

beaute. ¶ For certys yif þer were beaute or bounte in shynyng of stones. þilke clerenesse is of þe stones hem self. *and* nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche þinges. ¶ For whi what þing is it þat yif it wan*te*þ moeuyng *and*
1207 ioynture of soule *and* body þat by ry3t my3t[e] semen a faire creature to hym þat haþ a soule of reso*un*.

Precious stones are indeed the workmanship of the Creator, but their beauty is infinitely below the excellency of man's nature.

¶ For al be it so þat *gem*mes drawen to hem self a litel of þe laste beaute of þe worlde. þoru3 þe entent of hir creato*ur and* þoru3 þe distincc*i*o*un* of hem self. 3it for as myche as þei ben put vndir 3oure excellence.
1213 þei han not desserued by no weye þat 3e shullen

Doth the beauty of the field delight thee?
B. Why should it not? for it is a beautiful part of a beautiful whole.

merueylen on hem. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto 3ow. *Boyce.* ¶ Whi sholde it nat deliten vs. syn þat it is a ry3t fayr porcio*un* of þe ry3t fair werk. þat is to seyn of þis worlde. ¶ And ry3t

Hence, we admire the face of the sea, the heavens,

so ben we gladed somtyme of þe face of þe see whan it is clere. And also merueylen we on þe heuene *and*

1190 *al*—alle
1191 *al hool*—omitted
1193 *myche folke* — moche folke
rycchesse—rychesses
1194 *myche*—moche
1196 *forgon*—MS. forgone
1197 *þise*—this
rycchesses—rychesse
[*ne*]—from C.
1198 *on*—o
1199 *wiþ-oute*—with-owten
1199 *al*—alle
folke—folke
1200 *precious*e—pre3yous
1201 *in*—omitted
warde—ward
seyne—seyn
1202 *beaute* (1)—beantes
For—but
1203 *in*—in the
1204 *whiche*—which
1207 *ioynture*—Ioyngture
1208 *faire*—fayr
1208 *haþ*—MS. haþe
1210 *laste*—last
worlde—world
1212 *myche*—mochel
1213 *desserued* — MS. desseyued, C. desseruyd
weye—wey
shullen—sholden
1215 *mychel*—mochel
1217 *fair werk*—fayre werke
worlde—world
1219 *clere*—cler

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on þe sterres. *and* on þe sonne. *and* on þe mone. *Philosophie.* ¶ Apperteineþ quod she any of þilke þinges to þe. whi darst þou glorifie þe in þe shynynge of any swiche þinges. Art þou distingwed *and* embelised by þe spryngyng floures of þe first somer sesoun. or swelliþ þi plente in fruytes of somer. whi art þou rauyshed wiþ ydel ioies. why enbracest þou straunge goodes as þei weren þine. Fortune shal neuer maken þat swiche þinges ben þine þat nature of þinges maked foreyne fro þe. ¶ Syche is þat wiþ-outen doute þe fruytes of þe erþe owen to ben on þe norssinge of bestes. ¶ And if þou wilt fulfille þi nede after þat it suffiseþ to nature þan is it no nede þat þou seke after þe superfluite of fortune. ¶ For wiþ ful fewe þinges *and* with ful lytel þing nature halt hire appaied. *and* yif þou wilt achoken þe fulfillyng of nature wiþ superfluites ¶ Certys þilke þinges þat þou wilt þresten or pouren in to nature shullen ben vnioyeful to þe or ellis anoies. ¶ Wenest þou eke þat it be a fair þinge to shine wiþ dyuerse cloþing. of whiche cloþing yif þe beaute be agreable to loken vpon. I wol merueylen on þe nature of þe matere of þilke cloþes. or ellys on þe werkeman þat wrouȝt[e] hem. but al so a longe route of meyne. makiþ þat a blisful *man. þe whiche seruauntes yif þei ben vicioūs of condicioun*s it is a greet charge *and* a destruccioun to þe house. *and* a greet enmye to þe lorde hym self ¶ *And* yif þei ben goode men how shal straung[e] or foreyne goodenes ben put in þe noumbre of þi rycchesse. so þat by alle þise forseide þinges. it is clerly shewed þat neuer none of þilke þinges þat þou accoumptedest for þin goodes nas nat þi goode. ¶ In þe whiche þinges yif þer be no beaute to ben desired.

as well as the sun, moon, and stars.
P. Do these things concern thee? darest thou glory in them?
1223
Do the flowers adorn you with their variety?
Why embracest thou things wherein thou hast no property?
Fortune can never make that thine which the nature of things forbids to be so.
The fruits of the earth are designed for the support of beasts.
If you seek only the necessities of nature, the affluence of Fortune will be useless.
Nature is content with a little, and superfluity will be both disagreeable and hurtful.
1236
Does it add to a man's worth to shine in variety of costly clothing? The things really to be admired are the beauty of the stuff or the workmanship of it.
Doth a great retinue make thee happy?
If thy servants be vicious, they are [* fol. 12ᵇ b.] a great burden to the house, and pernicious enemies to the master of it.
If they be good, why should the probity of others be put to thy account?
Upon the whole, then, none of those enjoyments which thou didst consider as thy own did ever properly belong to thee.

1222 *darst þou glorifie* — darsthow gloryfyen
1225 *in*—in the
1229 *Syche*—Soth
1230 *on*—to
1231, 1235, 1237 *wilt*—wolt
1238 *shullen*—shollen
1239 *fair*—fayre
1240 *whiche*—which
1242 *werkeman*—werkman
1246 *house*—hows
lorde—lord
1248 *goodenes*—goodnesse
1250 *shewed*—I-shewyd
none—oon
1251 *þin*—thine
goode—good

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If they be not desirable, why shouldst thou grieve for the loss of them?

whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reioysen þe to holden hem. ¶ For if þei ben fair of hire owen kynde. what appertene̊þ þat to þe. for as wel sholde þei han ben faire by hem self. þou3 þei weren departid from alle þin rycchesse. ¶ For-why faire ne precioũs ne weren þei nat. for þat þei comen amonges þi rycchesse. but for þei semeden fair *and* precious. þerfore þou haddest leuer rekene hem amonges þi rycchesse. but what desirest þou of fortune wiþ so greet a noyse *and* wiþ so greet a fare ¶ I trowe þou seke to dryue awey nede wiþ habundaunce of þinges. ¶ But certys it turne̊þ to 3ow al in þe contrarie. for whi certys it nedi̊þ of ful many[e] helpynges to kepen þe dyuersite of preciouse ostelment3. and so̊þe it is þat of many[e] þinges han þei nede þat many[e] þinges han. *and* a3eyneward of litel nedi̊þ hem þat mesuren hir fille after þe nede of kynde *and* nat after þe outrage of couetyse ¶ Is it þan so þat ye men ne han no propre goode. I-set in 3ow. For whiche 3e moten seken outwardes 3oure goodes in foreine *and* subgit þinges. ¶ So is þan þe condicioun of þinges turned vpso doun. þat a man þat is a devyne beest by merit of hys resoun. þinke̊þ þat hym self nys neẙþer fair ne noble. but if it be þoru3 possessioun of ostelmentes. þat ne han no soules. ¶ And certys al o̊þer þinges ben appaied of hire owen beautes. but 3e men þat ben semblable to god by 3oure resonable þou3t desiren to apparaille 3oure excellent kynde of þe lowest[e] þinges. ne 3e ne vndirstonde nat how gret a wrong 3e don to 3oure creatour. for he wolde þat man kynde were moost wor̊þi *and* noble of

If they are fair by nature, what is that to thee? They would be equally agreeable whether thine or not.

They are not to be reckoned precious because they are counted amongst thy goods, but because they seemed so before thou didst desire to possess them.

What, then, is it we so clamorously demand of Fortune? Is it to drive away indigence by abundance? But the very reverse of this happens, for there is need of many helps to keep a variety of valuable goods.

1268

They want most things who have the most. They want the fewest who measure their abundance by the necessities of nature, and not by the superfluity of their desires.

Is there no good planted within ourselves, that we are obliged to go abroad to seek it? Are things so changed and inverted, that god-like man should think that he has no other worth but what he derives from the possession of inanimate objects? Inferior things are satisfied with their own endowments, while man (the image of God) seeks to adorn his nature

1255 *fair*—fayre
hire owen—hyr owne
1256 *sholde*—sholden
self—selue
1257 *þin rycchesse*—thyne rychesses
1259 *amonges*—amonge
1259, 1261 *rycchesse*—Rychesses
1259 *fair*—fayre
1260 *leuer rekene*—leuere rekne
1262 *greet* (2)—grete
1265, 1267 *many*[*e*]—manye
1267 *so̊þe*—soth
1272 *outwardes*—owtward
1276 *fair*—fayre
if—yif
1278 *hire owen*—hir owne
1281 *ne* (2)—omitted
vndirstonde—vndyrstondyn
1282 *gret*—MS. grete, C. gret

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any oþer erþely þinges. and 3e þresten adoun 3oure dignitees by-neþen þe lowest[e] þinges. ¶ For if þat al þe good of euery þing be more precious þan is þilk þing whos þat þe good is. syn 3e demen þat þe foulest[e] þinges ben 3oure goodes. þanne summytten 3e *and* putten 3oure self vndir þo foulest[e] þinges by 3oure estimacioun. ¶ And certis þis bitidiþ nat wiþ out 3oure desert. For certys swiche is þe condicioun of al man kynde þat oonly whan it haþ knowyng of it self. þan passeþ it *in* noblesse alle oþer þinges. and whan it forletiþ þe knowyng of it self. þan it is brou3t byneþen alle beestes. ¶ For-why alle oþer [leuynge] beestes han of kynde to knowe not hem self. but whan þat men leten þe knowyng of hem self. it comeþ hem of vice. but how brode sheweþ þe error *and* þe folie of 3ow men þat wenen þat ony þing may ben apparailled wiþ straunge apparaillement3 ¶ but for-soþe þat may nat be don. for yif a wy3t shyneþ wiþ þinges þat ben put to hym. as þus. yif þilke þinges shynen wiþ whiche a man is apparailled. ¶ Certis þilke þinges ben commendid *and* preised wiþ whiche he is apparailled. ¶ But naþeles þe þing þat is couered *and* wrapped vndir þat dwelleþ in his filþe. and I denye þat þilke þing be good þat anoyeþ hym þat haþ it. ¶ Gabbe I of þis. þou wolt seye nay. ¶ Certys rycchesse han anoyed ful ofte hem þat han þe rycchesse. ¶ Syn þat euery wicked shrew *and* for hys wickednesse þe more gredy aftir oþer folkes rycchesse wher so euer it be in any place. be it golde or

with things infinitely below him, not understanding how much he dishonours his Maker.

God intended man to excel all earthly creatures, yet you debase your dignity and prerogative below the lowest beings.

In placing your happiness in despicable trifles, you acknowledge yourselves of less value than these trifles, and well do you merit to be so esteemed.

Man only excels other creatures when he knows himself.

When he ceases to do so, he sinks below beasts.

1297

Ignorance is natural to beasts, but in men it is unnatural and criminal.

How weak an error is it to believe that anything foreign to your nature can be an ornament to it.

If a thing appear beautiful on account of its external embellishments, we admire and praise those embellishments alone. The thing covered still continues in its natural impurity.

I deny that to be a good which is hurtful to its owner.

Am I deceived in this? You will say no; for riches have often hurt their possessors.

Every wicked man desires

1284 *oþer erþely* — oothre wordly
þresten—threste
1285 *by-neþen*—by-nethe
if—yif
1286 *good*—MS. goode, C. good
þing—thinge
*precious*e—presyos
þilk þing—thilke thinge
1287 *þe* (2)—tho
1288 *summytten*—submitten
1289 *self*—seluen
1289 *foulest[e]*—fowleste
1290 *bitidiþ*—tydeth
1291 *out*—owte
desert—desertes
1292 *al*—alle
1293 *self*—selue
1294 *it is*—is it
1296 [*leuynge*]—from C.
hem—hym
1297 *þat*—omitted
1298 *comeþ*—comth
1299 *þing*—thinge
1302 *put*—MS. putte, C. put
1303 *whiche*—which
1306 *filþe*—felthe
1307 *þing*—thinge
good—MS. goode, C. good
1308 *haþ*—MS. haþe
1309 *rycchesse*—Rychesses
þe—tho
1310 *rycchesse*—Rychesses
shrew—shrewe
1311 *rycchesse*—rychesses
1312 *golde*—gold

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precious stones. *and* weniþ hym *only most worþi þat haþ hem ¶ þou þan þat so besy dredest now þe swerde *and* þe spere. yif þou haddest entred in þe paþe of þis lijf a voide wayfaryng man. þan woldest þou syng[e] by-fore þe þeef. ¶ As who seiþ a poure man þat bereþ no rycchesse on hym by þe weye. may boldly syng[e] byforne þeues. for he haþ nat wher-of to ben robbed. ¶ O preciouse *and* ryȝt clere is þe blysfulnesse of mortal rycchesse. þat whan þou hast geten it. þan hast þou lorn þi syke[r]nesse.

[* fol. 13.] another's wealth, and esteems him alone happy who is in possession of riches. You, therefore, who now so much dread the instruments of assassination, if you had been born a poor wayfaring man, might, with an empty purse, have sung in the face of robbers. O the transcendant felicity of riches! No sooner have you obtained them, than you cease to be secure.

FELIX IN MIRUM PRIOR ETAS.

[The fyfthe metur.] Happy was the first age of men. They were contented with what the faithful earth produced. With acorns they satisfied their hunger. They knew not Hypocras nor Hydromel.

Blysful was þe first age of men. þei helden hem apaied wiþ þe metes þat þe trewe erþes brouȝten furþe. ¶ þei ne destroyed[e] ne desceyued[e] not hem self wiþ outerage. ¶ þei weren wont lyȝtly to slaken her hunger at euene wiþ acornes of okes ¶ þei ne couþe nat medle þe ȝift of bacus to þe clere hony. þat is to seyn. þei couþe make no piment of clarre. ne þei couþe nat medle þe briȝt[e] flies of þe contre of siriens wiþ þe venym of tirie. þis is to seyne. þei couþe nat dien white flies of sirien contre wiþ þe blode of a manar shelfysshe. þat men fynden in tyrie. wiþ whiche blode men deien purper. ¶ þei slepen holesom slepes vpon þe gras. and dronken of þe rynnyng watres. *and* laien vndir þe shadowe of þe heyȝe pyne trees. ¶ Ne no gest ne no straunger [ne] karf ȝit þe heye see wiþ oores or wiþ shippes. ne þei ne

They did not dye the Serian fleece in Tyrian purple.

1332

They slept upon the grass, and drank of the running stream, and reclined under the shadow of the tall pine. No man yet ploughed the deep, nor did the merchant traffick with foreign shores.

1314 *haþ*—MS. haþe, C. hat
besy—bysy
swerde—sword
1315 *paþe*—paath
1316 *wayfaryng*—wayferynge
syng[e]—synge
1317 *by-fore*—by-forn
seiþ—MS. seiþe, C. seyth
poure—pore
bereþ—berth
1318 *boldly syng[e]*—boldely synge
1319 *haþ*—MS. haþe
1320 *precious*—precyos
clere—cler
1321 *rycchesse*—rychesses
1322 *lorn*—MS. lorne, C. lorn
1324 *erþes*—feeldes
1325 *furþe*—forth
destroyed[e]—dystroyede
1327 *her*—hyr
at—MS. as, C. at
euene—euen
1328 *couþe*—cowde
medle—medly
ȝift—yifte
clere—cleer
1329 *couþe*—cowde
of—nor
1330 *couþe*—cowde
briȝt[e] flies—bryhte fleeȝes
1331 *siriens*—Seryens
1331 *seyne*—seyn
1332 *couþe*—cowde
dien—deyen
flies—fleȝes
1333 *blode*—blood
shelfysshe—shyllefyssh
1334 *blode*—blood
1335 *holesom*—holsom
rynnyng watres — rennynge wateres
shadowe—shadwes
heyȝe—heye
1337 *pyne*—pyn
no (2)—omitted
[ne]—from C.
karf—karue

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hadden seyne ȝitte none newe strondes to leden mer- 1339
chaundyse in to dyuerse contres. ¶ þo weren þe cruel
clariouns ful whist *and* ful stille. ne blode yshed by
egre hate ne hadde nat deied ȝit armurers. for wherto
or whiche woodenesse of enmys wolde first moeuen
armes. whan þei seien cruel woundes ne none medes
ben of blood yshad ¶ I wolde þat oure tymes sholde
turne aȝeyne to þe oolde maneres. ¶ But þe anguissous
loue of hauyng brenneþ in folke moore cruely þan þe
fijr of þe Mountaigne of Ethna þat euer brenneþ.
¶ Allas what was he þat first dalf vp þe gobets or
þe weyȝtys of gold couered vndir erþe. *and* þe precious
stones þat wolden han ben hid. he dalf vp precious
perils. þat is to seyne þat he þat hem first vp dalf. he 1352
dalf vp a precious peril. for-whi. for þe preciousnesse
of swyche haþ many man ben in peril.

The warlike trumpet was hushed and still. Bloodshed had not yet arisen through hateful quarrels. Nothing could stimulate their rage to engage in war, when they saw that wounds and scars were the only meeds. O that those days would come again! The thirst of wealth torments all; it rages more fiercely than Ætna's fires. Cursed be the wretch who first brought gold to light.

It has since proved perilous to many a man.

QUID AUTEM DE DIGNITATIBUS ET CÆTERA.

[The sixte prose.]

But what shal I seyne of dignitees *and* of powers. þe whiche [ye] men þat neiþer knowen verray dignitee ne verray power areysen hem as heye as þe heuene. þe whiche dignitees *and* powers yif þei come to any wicked man þei don [as] greet[e] damages *and* distruccioun as doþ þe flamme of þe Mountaigne Ethna whan þe flamme wit walwiþ vp ne no deluge ne doþ so cruel harmes. ¶ Certys ye remembriþ wel as I trowe þat þilke dignitee þat men clepiþ þe emperie of consulers þe whiche þat somtyme was bygynnyng of fredom. ¶ ȝoure eldres coueiteden to han don a-wey þat dignitee for þe pride of þe conseilers.

But why should I discourse of dignities and powers which (though you are ignorant of true honour and real power) you extol to the skies? When they fall to the lot of a wicked man, they produce greater calamities than the flaming eruption of Ætna, or the most impetuous deluge. You remember that your ancestors desired to abolish the Consular government (the commencement of the Roman liberty),

1339 *hadden seyne ȝitte*—hadde seyn yit
1341 *whist*—hust
blode yshed—blod I-shad
1343 *whiche woodenesse*—whych wodnesse
1344 *seien*—say
1346 *turne aȝeyne*—torne ayein
1347 *folke*—folk
1348 *þe*—omitted
1348 *euer*—ay
1351 *hid*—MS. hidde, C. hydd
1352 *seyne*—seyn
he (2)—omitted
1354 *swyche*—swych thinge
haþ—MS. haþe
ben—be
1355 *seyne*—seye
1358 *come*—comen
1359 *don*—MS. done, C. don
[*as*] *greet*[*e*]—as grete
1360 *distruccioun*—destruccioun
doþ—MS. doþe, C. doth
flamme—flaumbe
1361 *flamme*—flawmbe
wit—omitted
1362 *doþ*—MS. doþe, C. doth
1363 *clepiþ*—clepyn
1364 *whiche*—whych
somtyme—whilom
1366 *for*—MS. of, C. for

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because of the pride of the Consuls; as their ancestors before for the same consideration had suppressed the title of King.

¶ And ry3t for þe same pride 3oure eldres byforne þat tyme hadden don awey out of þe Citee of rome þe kynges name. þat is to seien. þei nolden haue no lenger no kyng ¶ But now yif so be þat dignitees

1371

and powers ben 3euen to goode men. þe whiche þing is ful 3elde. what agreable þinges is þer in þo dignitees. or powers. but only þe goodenes of folk þat vsen hem. ¶ And þerfore it is þus þat hono*ur* ne comeþ nat to vertue for cause of dignite. but a3einward. hono*ur* comeþ to dignite by cause of vertue. but whiche is 3oure derworþe power þat is so clere *and* so requerable

Virtue is not embellished by dignities, but dignities derive honour from virtue.
But what is this power, so much celebrated and desired?
What are they over whom you exercise authority?

1378

¶ O 3e erþelyche bestes considere 3e nat ouer whiche þing þat it semeþ þat 3e han power. ¶ Now yif þou say[e] a mouse amo*ngus* *oþer myse þat chalenged[e] to hymself ward ry3t *and* power ouer alle oþer myse. how gret scorne woldest þou han of hit. ¶ *Glosa.* ¶ So

If thou sawest a mouse assuming [* fol. 13 b.] command over other mice, wouldst thou not almost burst with laughter?

1383

fareþ it by men. þe body haþ power ouer þe body. For yif þow loke wel vpon þe body of a wy3t what þing shalt þou fynde moore frele þan is mannes kynde. þe whiche ben ful ofte slayn wiþ bytynge of smale

What is more feeble than man, to whom the bite of a fly may be the cause of death?

1387

flies. or ellys wiþ þe entryng of crepyng wormes in to þe priuetees of mennes bodyes. ¶ But wher shal men fynden any man þat may exercen or haunten any ry3t vpon an oþer ma*n* but oonly vpon hys body. or ellys vpo*n* þinges þat ben lower þen þe body. whiche I clepe fortunous possessiou*ns* ¶ Mayst þou euer haue any comaundement ouer a fre corage ¶ Mayst þou remuen fro þe estat of hys pro*p*re reste. a þou3t þat is cleuyng to gider in hym self by stedfast resou*n*. ¶ As somtyme a tiraunt wende to co*n*founde a freeman of

But how can any man obtain dominion over another, unless it be over his body, or, what is inferior to his body,—over his possessions, the gifts of Fortune? Can you ever command a free-born soul? Can you disturb a soul consistent with itself, and knit together by the bond of reason?

1368 *don*—MS. done, C. don
1369 *seien*—seyn
1370 *lenger*—lengere
kyng—kynge
1371 *whiche*—which
1373 *folk*—foolkys
1374 *comeþ*—comth
1375, 1376 *vertue*—vertu
1376 *comeþ*—comth
by—for
whiche—which
1377 *derworþe*—dereworthe
clere—cleer
1378 *whiche*—which
1379 *han* — MS. hanne, C. han
1380 *say[e]*—saye
mouse amongus — mous amonges
myse—mus3
1382 *scorne*—scorn
1383 *haþ*—MS. haþe
1385 *mannes*—man
1386 *þe* — *slayn* — the whiche men wel ofte ben slayn
1388 *mennes bodyes*—mannes body
1391 *lower*—lowere
whiche—the which
1395 *stedfast*—stidefast
1396 *somtyme*—whylom

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corage ¶ *And* wende to constreyne hym by tourment 1397
to maken hym dyscoueren *and* acusen folk þat wisten
of a coniuracioun. whiche I clepe a confederacie þat
was cast aȝeins þis tyraunt ¶ But þis free man boot
of hys owen tunge. *and* cast it in þe visage of þilke
woode tyraunte. ¶ So þat þe tourmentȝ þat þis
tyraunt wende to han maked matere of cruelte. þis 1403
wyse man maked[e it] matere of vertues. ¶ But what
þing is it þat a man may don to an oþer man. þat he
ne may receyue þe same þing of oþer folke in hym
self. or þus. ¶ What may a man don to folk. þat folk 1407
ne may don hym þe same. ¶ I haue herd told of
busirides þat was wont to sleen hys gestes þat her-
burghden in hys hous. and he was slayn hym self of
ercules þat was hys gest ¶ Regulus had[de] taken in
bataile many men of affrike. and cast hem in to fet-
teres. but sone after he most[e] ȝiue hys handes to
ben bounden with þe cheynes of hem þat he had[de]
somtyme ouercomen. ¶ Wenest þou þan þat he be
myȝty. þat may nat don a þing. þat oþer ne may don
hym. þat he doþ to oþer. *and* ȝit more ouer yif it so
were þat þise dignites or poweres hadden any propre
or naturel goodnesse in hem self neuer nolden þei
comen to shrewes. ¶ For contrarious þinges ne ben
not wont to ben yfelawshiped togidres. ¶ Nature re-
fuseþ þat contra[r]ious þinges ben yioigned. ¶ And so 1422
as I am in certeyne þat ryȝt wikked folk han dignitees
ofte tymes. þan shewеþ it wel þat dignitees *and* powers
ne ben not goode of hir owen kynde. syn þat þei suf-
fren hem self to cleuen or ioynen hem to shrewes.
¶ And certys þe same þing may most digneliche Iugen

Have you not read how Anaxarchus bit off his tongue and spat it in the face of Nicocreon?

What is it that one man can do to another that does not admit of retaliation?

Busiris used to kill his guests, but at last himself was killed by Hercules, his guest.

Regulus put his Carthaginian prisoners in chains, but was afterwards obliged to submit to the fetters of his enemies.

Is he mighty that dares not inflict what he would upon another for fear of a requital? If powers and honours were intrinsically good, they would never be attained by the wicked.

An union of things opposite is repugnant to nature.

But as wicked men do obtain the highest honours, it is clear that honours are not in themselves good, otherwise they would not fall to the share of the unworthy.

1399 *whiche*—which
1401 *owen*—owne
1406 *receyue*—resseyuen
oþer—oothre
1408 *herd told*—MS. herde tolde, C. herd told
1409 *hys*—hise
herburghden — herberweden
1410 *slayn*—sleyn
1411 *had[de]*—hadde
1413 *most[e]*—moste
1414 *bounden*—bownde
cheynes — MS. þeues, C. cheynes
had[de]—hadde
1415 *somtyme*—whylom
1416 *þat*——*þing*—that hath no power to don a thinge
oþer—oothre
1417 *hym*—in hym
doþ—MS. doþe, C. doth
to oþer—in oothre
1421 *togidres*—to-giders
1423 *certeyne*—certein
1424 *tymes*—tyme
1425 *owen*—owne

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The worst of men have often the largest share of Fortune's gifts. We judge him to be valiant who has given evidence of his fortitude.

and seyen of alle þe ȝiftis of fortune þat most plenteuously comen to shrewes. ¶ Of þe whiche ȝiftys I trowe þat it auȝt[e] ben considered þat no man doutiþ þat he nis strong. in whom he seeþ strengþe. *and* in
1432 whom þat swiftnesse is ¶ Soþe it is þat he is swyfte.

So music maketh a musician, &c.

Also musyk makeþ musiciens. *and* fysik makeþ phisiciens. *and* rethorik rethoriens. ¶ For whi þe nature of euery þing makiþ his *pro*pretee. ne it is nat ent*er*medled wiþ þe effect*is* of con*tra*rious þinges.

The nature of everything consists in doing what is peculiar to itself, and it repels what is contrary to it.

¶ And as of wil it chaseþ oute þinges þat to it ben contrarie ¶ But certys rycchesse may nat restreyne auarice vnstaunched ¶ Ne power [ne] makeþ nat a man myȝty ouer hym self. whiche þat vicious lustis holden destreined wiþ cheins þat ne mowen nat ben vnbounden. *and* dignitees þat ben ȝeuen to shrewed[e] folk nat oonly ne makiþ hem nat digne. but it sheweþ raþer al openly þat þei ben vnworþi *and* vndigne. ¶ And whi is it *þus*. ¶ Certis for ȝe han ioye to clepen þinges wiþ fals[e] names. þat beren hem al in þe con*tra*rie. þe whiche names ben ful ofte reproued by þe effect of þe same þinges. so þat *þise ilke rycchesse ne auȝten nat by ryȝt to ben cleped rycchesse.

Riches cannot restrain avarice. Power cannot make a man master of himself if he is the slave of his lusts.

Dignities conferred upon base men do not make them worthy, but rather expose their want of merit. Why is it so? 'Tis because you give false names to things. You dignify riches, power, and [* fol. 14.] honours, with names they have no title to.

1450 ne whiche power ne auȝt[e] not ben cleped power. ne whiche dignitee ne auȝt[e] nat ben cleped dignitee. ¶ And at þe laste I may conclude þe same þinge of al þe ȝiftes of fortune in whiche þer nis no þing to ben desired. ne þat haþ in hym self naturel bounte. ¶ as it is ful wel sene. for neyþer þei ne ioygne*n* hem nat alwey to goode men. ne maken hem alwey goode to who*m* þei be*n* y-ioigned.

In fine, the same may be said of all the gifts of Fortune, in which nothing is desirable, nothing of natural good in them, since they are not always allotted to good men, nor make them good to whom they are attached.

1429 *whiche*—which
1430 *auȝt[e]*—owhte
1432 *Soþe*—soth
swyfte—swyft
1435 *is*—nis
1436 *effectis*—effect
1437 *oute*—owt
1441 *ben*—be
1442 *shrewed[e]*—shrewede
1446 *fals[e]*—false
al—alle
1447 *whiche*—which
1449 *auȝten*—owhten
rycchesse—rychesses
1450 *whiche*—swich
auȝt[e]—owhte
1451 *whiche*—swich
auȝt[e]—owht
1453 *al*—alle
1454 *haþ*—MS. haþe
1455 *sene*—I-seene

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NOUIMUS QUANTOS DEDERAT.

[The sixte Metur.] We know what ruin Nero did.

WE han wel knowen how many greet[e] harmes *and* destruccioun*s* weren doñ by þe Emperoure Nero. 1459

¶ He letee brenne þe citee of Rome *and* made slen þe senatour*s*. and he cruel somtyme slouȝ hys broþer. *and* he was maked moyst wiþ þe blood of hys modir. þat is to seyn he let sleen *and* slitten þe body of his modir to seen where he was conceiued. *and* he loked[e] on euery half vpon hir colde dede body. ne no tere ne wette his face. but he was so hard herted þat he myȝt[e] ben domesman or Iuge of hire dede beaute. ¶ And ȝitte 1467 neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples þat phebus þe sonne may seen comyng from his outerest arysyng til he hidde his bemes vndir þe wawes. ¶ þat is to seyne. he gouerned[e] alle þe peoples by Ceptre imperial þat þe sonne goþ aboute from est to west ¶ And 1472 eke þis Nero goueyrende by Ceptre. alle þe peoples þat ben vndir þe colde sterres þat hyȝten þe seuene triones. þis is to seyn he gouerned[e] alle þe poeples þat ben vndir 1475 þe parties of þe norþe. ¶ And eke Nero gouerned[e] alle þe poeples þat þe violent wynde Nothus scorchiþ *and* bakiþ þe brennynge sandes by his drie hete. þat 1478 is to seyne. alle þe poeples in þe souþe. [but yit ne myhte nat al his heye power torne the woodnesse of this wykkyd nero / Allas it is greuous fortune it is]. as ofte as wicked swerde is ioygned to cruel venym. þat is to sein. venimous cruelte to lordshipe.

He burnt Rome, he slew the conscript fathers, murdered his brother, and spilt his mother's blood.

He looked unmoved upon his mother's corpse, and passed judgment upon her beauty.

Yet this parricide ruled over all lands, illumined by the sun in his diurnal course, and controlled the frozen regions of the pole.

He governed, too, the people in the torrid zone.

But yet Nero's power could not tame his ferocious mind. It is a grievous thing when power strengthens the arm of him whose will prompts him to deeds of cruelty.

1458 *greet[e]*—grete
1460 *letee*—let
1461 *somtyme slouȝ*—whilom slow
1463 *let*—lette
1464 *where*—wher
1465 *half*—halue
1466 *myȝt[e]*—myhte
1467 *hire*—hyr
1468 *neuerþeles*—natheles
gouerned[e]—gouernede
1468 *al*—alle
1469 *from*—fram
outerest—owtereste
1470 *hidde*—hide
1471 *seyne*—seyn
1472 *goþ*—MS. goþe, C. goth
1473 *goueyrende*—gouernyd
1474 *triones*—tyryones
1475 *gouerned[e]*—gouernede
1476 *parties*—party
norþe—north
1476 *gouerned[e]* — gouernede
1477 *wynde*—wynd
scorchiþ—scorklith
1479 *seyne*—seyn
souþe—sowth
1479-81 [*but——it is*]—MS. *has:* but ne how greuous fortune is
1482 *swerde*—sword

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[The seuende prose.]

TUM EGO SCIS INQUAM.

B. Thou knowest that I did not covet mortal and transitory things.

I only wished to exercise my virtue in public concerns, lest it should grow feeble by in-a tivity.

ÞAnne seide I þus. þou wost wel þiself þat þe couetise of mortal þinges ne hadden neuer lordshipe of me. but I haue wel desired matere of þinges to done. as who seiþ. I desired[e] to han matere of gouernaunce ouer comunalites. ¶ For vertue stille ne sholde not elden. þat is to seyn. þat list þat or he wex olde ¶ His uertue þat lay now ful stille. ne sholde nat perisshe vnexcercised in gouernaunce of comune. ¶ For whiche men myȝten speke or writen of his goode gouernement. ¶ *Philosophie.* ¶ For soþe quod she. *and* þat is a þing þat may drawen to gouernaunce swiche hertes as ben worþi *and* noble of hir nature. but naþeles it may nat drawen or tollen swiche hertes as ben y-brouȝt to þe ful[le] perfeccioun of vertue. þat is to seyn couetyse of glorie *and* renoun to han wel administred þe comune þinges. or doon goode decertes to profit of þe comune. for se now *and* considere how litel *and* how voide of al prise is þilke glorie. ¶ Certeine þing is as þou hast lerned by demonstracioun of astronomye þat al þe envyronynge of þe erþe aboute ne halt but þe resoun of a prykke at regard of þe gretnesse of heuene. þat is to seye. þat yif þat þer were maked comparisoun of þe erþe to þe gretnesse of heuene. men wolde Iugen in alle þat erþe [ne] helde no space ¶ Of þe whiche litel regioun of þis worlde þe ferþe partie is enhabitid wiþ lyuyng beestes þat we knowen. as þou hast þi self lerned by tholome þat prouiþ it. ¶ yif þou haddest wiþ drawen *and* abated in þi þouȝte fro þilke ferþe partie as myche space as þe see *and* [the] mareys contenen *and* ouergon *and* as myche space as þe regioun of droughte ouerstrecheþ.

P. A love of glory is one of those things that may captivate minds naturally great, but not yet arrived at the perfection of virtue.

But consider how small and void of weight is that glory.

Astronomy teaches us that this globe of earth is but a speck compared with the extent of the heavens, and is as nothing if compared with the magnitude of the celestial sphere.

Ptolemy shows that only one-fourth of this earth is inhabited by living creatures.

Deduct from this the space occupied by seas, marshes, lakes, and deserts, and there remains but a small proportion left for the abode of man.

1487 *desired[e]*—desyre
1489 *wex olde*—wax old
1492 *whiche*—which
speke—spekyn
1496 *tollen*—MS. tellen, C. tollen
1497 *ful[le]*—fulle
1501 *al prise*—alle prys
1505 *seye*—seyn
1507 *wolde*—woldyn
alle—al
[*ne*]—from C.
1510 *lerned*—ylerned
1512 *þouȝte*—thowht
myche—moche
1513 [*the*]—from C.
1514 *myche space*—moche spaces

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þat is to seye sandes *and* desertes wel vnneþ sholde 1515
þer dwellen a ryȝt streite place to þe habitacioun of [fol. 14 b.]
men. *and* ȝe þan þat ben environed *and* closed wiþ And do you, who are confined to the least point of this point, think of nothing but of blazing far and wide your name and reputation? What is there great in a glory so circumscribed?
inne þe leest[e] prikke of þilk prikke þenke ȝe to
manifesten ȝoure renoun *and* don ȝoure name to ben
born forþe. but ȝoure glorie þat is so narwe *and* so
streyt yþrongen in to so litel boundes. how myche
conteinþe it in largesse *and* in greet doynge. And also 1522
sette þis þer to þat many a nacioun dyuerse of tonge Even in this contracted circle, there is a great variety of nations,
and of maneres. *and* eke of resoun of hir lyuyng ben
enhabitid in þe cloos of þilke litel habitacle. ¶ To þe
whiche naciouns what for difficulte of weyes. *and* what to whom not only the fame of particular men, but even of great cities, cannot extend.
for diuersite of langages. *and* what for defaute of
vnusage entercomunynge of marchaundise. nat only þe
names of singler men ne may [nat] strecchen. but eke 1529
þe fame of Citees ne may nat strecchen. ¶ At þe In the time of Marcus Tullius the fame of Rome did not reach beyond Mount Caucasus.
last[e] Certis in þe tyme of Marcus tulyus as hym
self writeþ in his book þat þe renoun of þe comune of
Rome ne hadde nat ȝitte passed ne cloumben ouer þe
mountaigne þat hyȝt Caucasus. *and* ȝitte was þilk
tyme rome wel wexen *and* gretly redouted of þe parthes. 1535
and eke of oþer folk enhabityng aboute. ¶ Sest þou How narrow, then, is that glory which you labour to propagate.
nat þan how streit *and* how compressed is þilke glorie
þat ȝe trauailen aboute to shew *and* to multiplie. May Shall the glory of a Roman citizen reach those places where the name even of Rome was never heard?
þan þe glorie of a singlere Romeyne strecchen þider
as þe fame of þe name of Rome may nat clymben ne
passen. ¶ And eke sest þou nat þat þe maners of Customs and institutions differ in different countries.
diuerse folk *and* eke hir lawes ben discordaunt amonge
hem self. so þat þilke þing þat sommen iugen worþi of What is praiseworthy in one is blameworthy in another.
preysynge. oþer folk iugen þat it is worþi of torment.
¶ and þer of comeþ þat þouȝ a man delite hym in 1545

1515 *seye*—seyn
1516 *streite*—streyt
1517 *þan*—thanne
1518 *inne*—in
leest[e]—leste
þilk—thilke
þenke ȝe—thinken ye
1520 *born forþe*—MS. borne, C. born, forth
1520 *narwe*—narwh
1521 *streyt*—streyte
myche—mochel
1522 *conteinþe*—coueyteth
1525 *habitacle*—MS. habitache, C. habytacule
1529 [*nat*]—from C.
1531 *last[e]*—laste
1532 *writeþ*—writ
1533 *hadde*—hadden
ȝitte—omitted
1534 *hyȝt*—hyhte
þilk—thilke
1535 *wexen*—waxen
1536 *Sest þou*—sestow
1538 *shew*—shewe
1539 *singlere*—singler
1545 *comeþ*—comth it

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It is not the interest of any man who desires renown to have his name spread through many countries. He ought, therefore, to be satisfied with the glory he has acquired at home. But of how many personages, illustrious in their times, have the memorials been lost through the carelessness and neglect of writers. But writings do not preserve the names of men for ever.

preysyng of his renoun. he ne may nat in no wise bryngen furþe ne spreden his name to many manere peoples. ¶ And þerfore euery maner man auȝte to ben paied of hys glorie þat is puplissed among hys owen neyȝbores. ¶ And þilke noble renoun shal be restreyned wiþ-inne þe boundes of o maner folk but how many a man þat was ful noble in his tyme. haþ þe nedy *and* wrecched forȝetynge of writers put oute of mynde *and* don awey. ¶ Al be it so þat certys þilke writynges profiten litel. þe whiche writynges longe *and* derke elde doþ aweye boþe hem *and* eke her autours. but

1557

ȝe men semen to geten ȝow a perdurablete whan ȝe þenke þat in tyme comyng ȝoure fame shal lasten. ¶ But naþeles yif þou wilt maken comparisoun to þe endeles space of eternite what þing hast þou by whiche þou maist reioysen þe of long lastyng of þi name. ¶ For if þer were maked comparysoun of þe abidyng of a moment to ten þousand wynter. for as myche as boþe þo spaces ben endid. ¶ For ȝit haþ þe moment some porcioun of hit al þouȝ it a litel be. ¶ But naþeles þilke self noumbre of ȝeres. and eke as many ȝeres as þer to may be multiplied. ne may nat certys be comparisound to þe perdurablete þat is een[de]les. ¶ For of þinges þat han ende may be mad comparisoun [but of thinges that ben with-owtyn ende to thinges þat han ende may be maked no comparysoun]. ¶ And for þi is it al þouȝ renoun of as longe tyme as euer þe lyst to þinken were þouȝt by þe regard of eternite. þat is vnstaunchеable *and* infinit. it ne sholde nat oonly semen litel. but pleinliche ryȝt nouȝt. ¶ But ȝe men certys ne konne

But perhaps you suppose that you shall secure immortality if your names are transmitted to future ages. If you consider the infinite space of eternity you will have no reason to rejoice in this supposition. If a *moment* be compared with 10,000 years, there is a proportion between them, though a very small one. But this number of years, multiplied by whatever sum you please, vanishes when compared with the infinite extent of eternity. There may be comparison between finite things, but none between the infinite and finite. Hence it is, that Fame (however lasting), compared with eternity, will seem absolutely nothing.

1547 *furþe*—forth
manere—maner
1548 *þerfore*—ther-for
auȝte—owhte
1549 *paied*—apayed
hys owen—hise owne
1550 *neyȝbores*—nesshebours
be—ben
1552 *haþ*—MS. haþe [put owt
1553 *put* (MS. *putte*) *oute*—doth a-wey
1556 *derke*—derk
doþ aweye—MS. doþe, C.
her autours—hir actorros
1557 *ȝe*—yow
semen—semeth
1558 *comyng*—to comynge
1559 *wilt*—wolt
1560 *whiche*—which
1563 *myche*—mochel
1564 *þo*—the
haþ—MS. haþe
some—som
1566 *self*—selue
1567 *be* (2)—ben
1568 *een*[*de*]*les*—endeles
1569 *mad*—MS. made, C. maked
[*but* —— *comparysoun*] —
1573 *by*—to [from C.

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don no þing ary3t. but 3if it be for þe audience of poeple. *and* for ydel rumo*urs*. *and* 3e forsaken þe grete worþinesse of conscience *and* of vertue. *and* 3e seke*n* 3oure gerdou*n*s of þe smale wordes of str*a*nge folke. ¶ Haue now here *and* vndirstonde *in* þe ly3tnesse of whiche pride *and* veyne glorie. how a man scorned[e] festiualy *and* myrily swiche vanite. somtyme þere was a man þat had[de] assaied wiþ striuyng wordes an oþer ma*n*. ¶ þe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] take*n* vpon hym falsly þe name of a philosopher. ¶ þis raþer man þat I speke of þou3t[e] he wolde assay[e] where he þilke were a philosopher or no. þat is to seyne yif he wolde han suffred ly3tly in pacience þe wro*n*ges *þat weren don vnto hym. ¶ þis feined[e] philosophre took pacience a litel while. *and* whan he hadde receiued wordes of outerage he as in stryuynge a3eine *and* reioysynge of hym self seide at þe last[e] ry3t þus. ¶ vndirstondest þou nat þat I am a philosophere. þat oþer man answered[e] a3ein ful bityngly *and* seide. ¶ I had[de] wel vndirstonden [yt]. yif þou haddest holde*n* þi tonge stille. ¶ But what is it to þise noble worþi men. For certys of swyche folk speke .I. þat seken glorie wiþ vertue. what is it q*uo*d she. what atteiniþ fame to swiche folk whan þe body is resolued by þe deeþ. atte þe last[e]. ¶ For yif so be þat men dien in al. þat is to seyne body *and* soule. þe whiche þing oure resou*n* defendiþ vs to byleuen þanne is þere no glorie in no wyse. For what sholde þilke glorie ben. for he of who*m* þis glorie is seid to be nis ry3t nou3t in no wise. and 3if þe soule whiche þat haþ in it self science of

But yet you do good from no other view than to have the empty applause of the people, foregoing the pleasures of a good conscience in order to have the insignificant praises of other people.

This silly vanity was once thus ingeniously and pleasantly rallied. A certain man, who had assumed the name of a philosopher through a love of vain-glory, was told by a man of humour that he could prove he was a philosopher by bearing patiently the injuries offered him.

[* fol. 15.]

After counterfeiting patience for a while, the sophist said to the other, 'You must surely confess that I am a philosopher.'

'I might have believed it,' said the other, 'had you held your tongue.'

What advantage is it to great and worthy men to be extolled after death?

If body and soul die, then there can be no glory; nor can there be when he (to whom it is ascribed) does not exist.

1580 *whiche*—swych
1581 *scorned[e]*—scornede
1582 *swiche*—swych
somtyme—whilom
1583 *had[de]*—hadde
1584 *whiche*—which
proude—prowd
1586 *speke*—spak
1587 *þou3t[e]*—thowhte
1587 *assay[e]*—assaye
1588 *seyne*—seyn
1589 *feined[e]*—feynede
1592 *a3eine*—ayein
1593 *last[e]*—laste
vndirstondest þou—vndyrstondow
1594 *answered[e]*—answerde
1595 *had[de]*—hadde
1596 [*yt*]—from C.
1601 *last[e]*—laste
1602 *seyne*—seyn
1604 *for* (2)—whan
1605 *þis*—thilke
seid—MS. seide, C. seyd
nou3t—nawht
1606 *haþ*—MS. haþe

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But if the soul is immortal when it leaves the body, it takes no thought of the joys of this world.

goode werkes vnbounden fro þe prisoun of þe erþe wendeþ frely to þe heuene. dispiseþ it nouȝt þan alle erþely occupaciouns. *and* beynge in heuene reioiseþ þat it is exempt from alle erþely þinges [as wo seith / thanne rekketh the sowle of no glorye of renoun of this world].

QUICUMQUE SOLAM MENTE.

[The 7th Metre.] Let him who seeks fame, thinking it to be the sovereign good, look upon the broad universe and this circumscribed earth; and he will then despise a glorious name limited to such a confined space.

Who so þat wiþ ouerþrowyng þouȝt only seketh glorie of fame. *and* weniþ þat it be souereyne good ¶ Lete hym loke vpon þe brode shewyng contreys of þe heuen. *and* vpon þe streite sete of þis erþe. *and* he shal be ashamed of þe encres of his name. þat may nat fulfille þe litel compas of þe erþe. ¶ O what coueiten proude folke to liften vpon hire nekkes in ydel *and* dedely ȝok of þis worlde. ¶ For al þouȝ [þat] renoune y-spradde passynge to ferne poeples goþ by dyuerse tonges. and al þouȝ grete houses *and* kynredes shyne wiþ clere titles of honours. ȝit naþeles deeþ dispiseþ al heye glorie of fame. *and* deeþ wrappeþ to gidre þe heye heuedes *and* þe lowe *and* makeþ egal *and* euene þe heyest[e] to þe lowest[e]. ¶ where wonen now þe bones of trewe fabricius. what is now brutus or stiern Caton þe þinne fame ȝit lastynge of hir ydel names is markid wiþ a fewe lettres. but al þouȝ we han knowen þe faire wordes of þe fames of hem. it is nat ȝeuen to knowe hem þat ben dede *and* consumpt. Liggiþ þanne stille al vtterly vnknowable ne fame ne makeþ ȝow nat knowe. and yif ȝe wene to lyuen þe lenger for wynde of ȝoure mortal name. whan o cruel day shal rauyshe ȝow. þan is þe secunde deeþ dwellyng in ȝow. *Glosa.* þe first deeþ he clepiþ

Will splendid titles and renown prolong a man's life?

In the grave there is no distinction between high and low.

Where is the good Fabricius now?

Where the noble Brutus, or stern Cato?

Their empty names still live, but of their persons we know nothing.

Fame cannot make you known.

1608 *nouȝt þan*—nat thanne
1610 *from*—fro
1610–1612 [*as* —— *world*]—from C.
1615 *Lete*—Lat *loke*—looken
1616 *sete*—Cyte
1617 *be*—ben
1619 *vpon*—vp
1620 *and dedely*—in the dedly
1621 *y-spradde*—ysprad [*þat*]—from C. *ferne*—MS. serue, C. ferne *goþ*—MS. goþe, C. goth
1622 *and* (2)—or
1623 *shyne*—shynen
1623 *clere*—cler
1624 *al*—alle
1626 *heyest*[*e*]—heyoste *lowest*[*e*]—loweste
1628 *stiern*—MS. sciern, C. stierne
1632 *consumpt*—consumpte
1634 *lenger*—longere

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here þe depar*t*ynge of þe body *and* þe soule. ¶ and þe secunde deep he clepeþ as here. þe styntynge of þe renoune of fame.*

It will be effaced by conquering Time, so that death will be doubly victorious.

* The next three chapters are from the Camb. MS.

[SET NE ME INEXORABILE CONTRA.

BVt for-as-mochel as thow shalt nat wenen q*uod* she þ*at* I bere vntretable batayle ayenis fortune // yit som-tyme it by-falleth þ*at* she desseyuable desserueth to han ryht good thank of men // *And* þ*at* is whan she hire self opneth / *and* whan she descou*er*eth hir frownt / *and* sheweth hir maneres p*ar*-auentur*e* yit vndirstondesthow nat þ*at* .I. shal seye // it is a wondyr þ*at* .I. desyr*e* to telle / *and* forthi vnnethe may I. vnpleyten my sentense w*ith* wordes for I. deme þ*at* contraryos fortune p*ro*fiteth mor*e* to men than fortune debonayr*e* // For al-wey whan fortune semeth debonayr*e* than she lyeth falsly in by-hetynge the hope of welefulnesse // but forsothe *con*traryos fortune is alwey sothfast / whan she sheweth hir self vnstable thorw hyr chau*n*gynge // the amyable fortune desseyueth folk / the contrarye fortune techeth // the amyable fortune byndeth w*ith* the beaute of false goodys the hertes of folk þ*at* vsen hem / the contrarye fortune vnbyndeth hem by þ^e^ knowynge of freele welefulnesse // the amyable fortune maysthow sen alwey wyndynge *and* flowynge / *and* eu*er*e mysknowynge of hir self // the contrarye fortune is a-tempre *and* restreynyd *and* wys thorw excersyse of hir aduersyte // at the laste amyable fortune w*ith* hir flaterynges draweth mys wandrynge men fro the souereyne good // the contraryos fortune ledith ofte folk ayein to sothfast goodes / *and* haleth hem ayein as w*ith* an hooke / weenesthow thanne þ*at* thow owhtest to leten this a lytel thing / þ*at* this aspr*e* *and* horible fortune hath discoueryd to the / the thowhtes of thy trewe frendes // For-why this ilke for-

[The viij *prose*.] 'But do not believe,' said Philosophy, 'that I am an implacable enemy to Fortune. This inconstant dame sometimes deserves well of men, when she appears in her true colours. And what I say may perhaps appear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune.

The latter lies and deceives us, the former displays her natural inconstancy.

That deceives us, this instructs us; that, by a fallacious show of good, enslaves the mind; this, by the knowledge of her fickleness, frees and absolves it.

The one is wavering and incapable of reflection, the other is staid and wise through experience of adversity.

Lastly, prosperous fortune leads men astray. Adversity teaches them wherein real happiness consists.

It renders us no inconsiderable service in enabling us to recognize our true friends.

1637 þe (1)—omitted 1639 *renoune*—renoun

tune hath departyd *and* vncouer*y*d to the bothe the
certeyn vysages *and* ek the dowtos visages of thy
felawes // whan she departyd awey fro the / she took
awey hyr frendes *and* lafte the thyne frendes // now
whan thow were ryche *and* weleful as the semede / *with*
how mochel woldesthow han bowht the fulle know-
ynge of this // þat is to seyn the knowynge of thy
verray freendes // now pleyne the nat thanne of Rychesse
.I.-lorn syn thow hast fowndyn the moste p*re*syos kynde
of Rychesses þat is to seyn thy verray frendes.

At what price would you not have bought this knowledge in your prosperity?

Complain not, then, of loss of wealth, since thou hast found infinitely greater riches in your true friends.

QUOD MUNDUS STABILI FIDE.

[The viij Metur.] This world, by an invariable order, suffers change. Elements, that by nature disagree, are restrained by concord.

THat þ^e^ world *with* stable feith / varieth acordable
chaungynges // þat the contraryos qualite of element;
holden amonge hem self aliaunce p*er*durable / þat phebus
the sonne *with* his goldene chariet / bryngeth forth the
rosene day / þat the mone hath *com*maundement ou*er* the
nyhtes // whiche nyhtes hesp*er*us the eue sterre hat browt //
þat þ^e^ se gredy to flowen constreyneth *with* a certeyn ende
hise floodes / so þat it is nat l[e]ueful to strechche hise
brode termes or bowndes vp-on the erthes // þat is to seyn
to cou*er*e alle the erthe // Al this a-cordaunce of thinges
is bownden *with* looue / þat gou*er*neth erthe *and* see / *and*
hath also *com*maundement; to the heuenes / *and* yif
this looue slakede the brydelis / alle thinges þat now
louen hem to gederes / wolden maken a batayle contyn-
uely *and* stryuen to fordoon the fasoun of this worlde /
the which they now leden in acordable feith by fayre
moeuynges // this looue halt to gideres poeples Ioygned
with an hooly bond / *and* knytteth sacrement of mar-
yages of chaste looues // And loue enditeth lawes to
trewe felawes // O weleful weere mankynde / yif thilke
loue þat gouerneth heuene gouerned[e] yowre corages /

The sea is thus kept within its proper bounds.

This concord is produced by love, which governeth earth and sea, and extends its influence to the heavens.

If this chain of love were broken all things would be in perpetual strife, and the world would go to ruin.
Love binds nations together, it ties the nuptial knot, and dictates binding laws to friendship.

Men were truly blest if governed by this celestial love!

EXPLICIT LIB*ER* 2^us^.

1690 *hath*—H. he hath

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INCIPIT LIB*ER* 3^us^

IAM CANTUM ILLA FINIERAT.

[The fyrste prose.] Philosophy now ended her song. I was so charmed that I kept a listening as if she were still speaking.

By this she hadde endid hire songe / whan the swetnesse of hire ditee hadde thorw perced me þat was desirous of herkninge / *and* .I. astoned hadde yit streyhte myn Eres / þat is to seyn to herkne the bet / what she wolde seye // so þat a litel here after .I. seyde thus // O thow þat art souereyn comfort of Angwissos corages // So thow hast remounted *and* norysshed me with the weyhte of thy sentenses *and* with delit of thy syngynge // so þat .I. trowe nat now þat .I. be vnparygal to the strokes of fortune / as who seyth. I. dar wel now suffren al the assautes of fortune *and* wel deffende me fro hyr // *and* tho remedies whyche þat thow seydest hire byforn weren ryht sharpe Nat oonly þat .I. am nat agrysen of hem now // but .I. desiros of herynge axe gretely to heeren tho remedyes // than seyde she thus // þat feelede .I. ful wel q*uod* she // whan þat thow ententyf *and* stylle rauysshedest my wordes // *and* .I. abood til þat thow haddest swych habyte of thy thowght as thow hast now // or elles tyl þat .I. my self had[de] maked to the the same habyt / which þat is a moore verray thinge // And certes the remenaunt of thinges þat ben yit to seye / ben swyche // þat fyrst whan men tasten hem they ben bytynge / but whan they ben resseyuyd with-inne a whyht than ben they swete // but for thow seyst þat thow art so desirous to herkne hem // wit[h] how gret brennynge woldesthow glowen / yif thow wystest whyder .I. wol leden the // whydyre is þat q*uod* .I. // to thilke verray welefulnesse q*uod* she // of whyche thynge herte dremeth // but for as moche as thy syhte is ocupied *and* distorbed / by Imagynasyon of herthely thynges / thow mayst nat yit sen thilke selue welefulnesse // do q*uod* .I. *and* shewe

At last I said, O sovereign comforter of dejected minds, how much hast thou refreshed me with the energy of thy discourse, so that I now think myself almost an equal match for Fortune and able to resist her blows. I fear not, therefore, thy remedies, but earnestly desire to hear what they are.

1713

P. When I perceived that, silent and attentive, you received my words, I expected to find such a state of mind in you, or rather, I created in you such an one. What remains to be said is of such a nature that when it is first tasted it is pungent and unpleasant, but when once swallowed it turns sweet, and is grateful to the stomach. But because you say you would now gladly hear, with what desire would you burn if you could imagine whither I am going to lead you?

B. Whither is that, I pray?

P. To that true felicity, of which you seem to have but a faint foretaste.

1702 *streyhte*—H. strenghed | 1718 *had[de]*—H. hade
1712 *am nat*—H. nam nought |

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But your sight is clouded with false forms, so that it cannot yet behold this same felicity.
B. Show me, I pray, that true happiness without delay.
P. I will gladly do so at your desire, but I will first describe that false cause (of happiness), so that you may be better able to comprehend the exact model.

me / what is thilke verray welefulnesse / .I. preye the *with*-howte tarynge // þat wole .I. gladly don *quod* she / for the cause of the // but .I. wol fyrst marken the by wordes / *and* I wel enforcen me to enformen the // thilke false cause of blysfulnesse þat thow more knowest / so þat whan thow hast fully by-holden thilke false goodes *and* torned thyne eyen to þat oother syde / thow mowe knowe the clernesse of verray blysfulnesse //]

* Here the Add. MS. begins again.

*QUI SERERE INGENIUM.

[The fyrst metr.] He who would sow seed must first clear the ground of useless weeds, so that he may reap an abundant harvest. Honey tastes all the sweeter to a palate disgusted by offensive flavours. The stars shine all the clearer when the southern showery blasts cease to blow. When Lucifer has chased away the dark night, then Phœbus mounts his gay chariot. So you, beholding the false felicity, and withdrawing your neck from the yoke of earthly affections, will soon see the sovereign good.

¶ Who so wil sowe a felde plentiuous. lat hym first delyuer it of þornes *and* kerue asondre wiþ his hooke þe bushes *and* þe ferne so þat þe corne may comen heuy of eres *and* of greins. hony is þe more swete yif mouþes han firste tastid sauoures þat ben wikke. ¶ þe sterres shynen more agreably whan þe wynde Nothus letiþ his ploungy blastes. *and* aftir þat lucifer þe day sterre haþ chased awey þe derke nyȝt. þe day þe feirer ledip þe rosene horse of þe sonne. ¶ Ryȝt so þou byholdyng first þe fals[e] goodes. bygynne to wiþdrawe þi nek[ke] fro þe ȝok of erþely affecciouns. *and* afterwarde þe verrey goodes shollen entre in to þi corage. 1750

TUNC DEFIXO PAULULUM.

[The 2de prose.] Philosophy, with a serious air, and appearing to recollect herself, and to rouse up all her faculties, thus began. All the cares and desires of men seek one end—happiness.

[* fol. 15 b.]

ÞO fastned[e] she a lytel þe syȝt of hir eyen *and* wiþdrow hir ryȝt as it were in to þe streite sete of hir þouȝt. *and* bygan to speke ryȝt *þus*. Alle þe cures *quod* she of mortal folk whiche þat trauaylen hem in many manere studies gon certys by diuerse weies. ¶ But naþeles þei enforced hem *to comen oonly to on

1734 *wol*—H. shalle
1739 *wil*—wole
felde—feeld
1740 *delyuer*—delyuere
of—fro
hooke—hook
1741 *bushes*—bosses
ferne—fern
corne—korn
1743 *firste*—fyrst
1743 *wikke*—wyckyd
1744 *wynde*—wynd
his—hise
1745 *haþ*—MS. haþe
1746 *feirer*—fayrere
1747 *horse*—hors
Ryȝt—And Ryht
1748 *fals*[*e*]—false
bygynne—bygyn
wiþdrawe—*with* drawen
1748 *nek*[*ke*]—nekke
1749 *afterwarde* — afftherward
1750 *entre*—entren
1751 *fastned*[*e*]—fastnede
wiþdrow — MS. wiþdrowen, C. *with* drowh
1752 *sete*—Cyte
1756 *enforced*—enforsen

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ende of blisfulnesse [And blysfulnesse] is swiche a goode þat who so haþ geten it he ne may ouer þat no þing more desiire. and þis þing for soþe is þe souereyne good þat conteiniþ in hym self al manere goodes. to þe whiche goode yif þere failed[e] any þing. it myȝt[e] nat ben souereyne goode. ¶ For þan were þere som goode out of þis ilke souereyne goode þat myȝt[e] ben desired. Now is it clere *and* certeyne þan þat blisfulnesse is a perfit estat by þe congregacioun of alle goodes. ¶ þe whiche blisfulnesse as I haue seid alle mortal folke enforcen hem to geten by dyuerse weyes. ¶ For-whi þe couetise of verray goode is naturely y-plaunted in þe hertys of men. ¶ But þe myswandryng errour mysledi þ hem in to fals[e] goodes. ¶ of þe whiche men some of hem wenen þat souereygne goode is to lyue wiþ outen nede of any þing. *and* traueilen hem to ben habundaunt of rycchesse. and some oþer men demen. þat souerein goode be forto be ryȝt digne of reuerences. *and* enforcen hem to ben reuerenced among hir neyȝbours. by þe honours þat þei han ygeten ¶ *and* some folk þer ben þat halden þat ryȝt heyȝe power to be souereyn goode. *and* enforcen hem forto regnen or ellys to ioignen hem to hem þat regnen. ¶ And it semeþ to some oþer folk þat noblesse of renoun be þe souerein goode. *and* hasten hem to geten glorious name by þe artes of werre or of pees. and many folke mesuren *and* gessen þat souerein goode be ioye *and* gladnesse *and* wenen þat it be ryȝt blisful [thynge] to ploungen hem *in* uoluptuous delit. ¶ And þer ben folk þat enterchaungen þe causes *and* þe endes

True happiness is that complete good which, once obtained, leaves nothing more to be desired.

It is the sovereign good, and comprehends all others. It lacks nothing, otherwise it could not be the supreme good. Happiness is, therefore, that perfect state, in which all other goods meet and centre. It is the object which all men strive after.

A desire of the true good is a natural instinct, but error misleads them to pursue false joys.

1769 Some, imagining the supreme good to consist in lacking nothing, labour for an abundance of *riches*; others, supposing that this good lies in the *reverence* and *esteem* of their fellow men, strive to acquire honourable positions.

There are some, again, who place it in supreme *power*, and seek to rule, or to be favoured by the ruling powers.

There are those who fancy *fame* to be the height of happiness, and seek by the arts of war or peace to get renown.

Many there are who believe nothing to be better than *joy* and *gladness*, and think it delightful to plunge into luxury.

1757 [*And blysfulnesse*] — *goode*—good [from C.
1758 *so*—so þat *haþ*—MS. haþe
1759 *souereyne*—souereyn
1760 *al*—alle *goode*—good
1761 *þere*—ther *failed[e]*—faylyde *myȝt[e]*—myhte *souereyne goode*—souereyn good
1762 *þan*—thanne *þere*—ther
1762 *goode*—good *souereyne*—souereyn
1763 *goode*—good *myȝt[e]*—myhte
1764 *certeyne*—certein
1766 *seid* — MS. seide, C. *folke*—foolk [seyd
1767 *goode*—good
1769 *fals[e]*—false
1770 *souereygne goode is* — souereyn good be
1771 *lyue wiþ outen*—lyuen *with* owte
1772 *rycchesse*—Rychesses
1773 *some*—som *goode be*—good ben
1774 *be*—ben
1775 *neyȝbours*—nesshebors
1776 *halden*—holden
1777 *heyȝe*—heyh *to*—omitted *goode*—good
1780 *goode*—good
1781 *or*—*and*
1782 *folke*—folk *goode*—good
1783 *be*—by
1784 [*thynge*]—from C.

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of þise forseide goodes as þei þat desiren rycchesse to han power *and* delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In þise þinges *and in* swyche oþer þinges is tournèd al þe entencioun of desirynges *and* [of] werkes of men. ¶ As þus. ¶ Noblesse *and* fauour of poeple whiche þat ȝiueþ as it semeþ a manere clernesse of renoun. ¶ and wijf *and* children þat men desiren for cause of delit *and* mirinesse. ¶ But forsoþe frendes ne shollen nat ben rekkened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle þise oþer þinges forsoþe ben taken for cause of power. or ellis for cause of delit. ¶ Certis now am I redy to referen þe goodes of þe body to þise forseide þinges abouen. ¶ For it semeþ þat strengþe *and* gretnesse of body ȝeuen power *and* worþinesse. ¶ and þat beaute *and* swiftenesse ȝeuen noblesse *and* glorie of renoun. *and* hele of body semeþ ȝiuen delit. ¶ In alle þise þingus it semeþ oonly þat blisfulnesse is desired. ¶ For-whi þilke þing þat euery man desireþ moost ouer alle þinges. he demiþ þat be þe souereyne goode. ¶ But I haue diffined þat blisfulnesse is þe souereyne goode. for whiche euery wyȝt demiþ þat þilke estat þat he desireþ ouer alle þinges þat it be þe blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulnesse of mankynde. þat is to seyne rycchesse. honours. power. glorie. *and* delitȝ. þe whiche delit oonly considered Epicurus Iuged *and* establissed. þat delit is þe souereyne goode. for as myche as alle oþer þinges as hym þouȝt[e] by-refte awey ioie *and* myrþe from þe herte. ¶ But I retourne aȝeyne to þe studies of meen.

Some there are who use these causes and ends interchangeably, as those who desire riches as a means of getting power; or who desire power in order to get money or renown. In all they do they have a particular end in view.
Nobility and popular favour are sought after by some in order to become famous. By others, wives and children are only desired as sources of pleasure.
Friendship must not be reckoned among the goods of fortune, but among those of virtue, for it is a very sacred thing. All else are desired either for the power or pleasure they afford.

1802

The goods of the body fall under the same predicament.
Strength and a good stature seem to give power and worthiness.
Beauty and swiftness give glory and fame; and health gives delight.
In all these happiness alone is sought.
What a man most wishes for, that he esteems the supreme good, which, as we have defined, is happiness.
Thou hast now before thee a view of human felicity (falsely so called), that is, riches, honours, power, glory, and delight, which last *Epicurus*

1786 *rycchesse*—rychesses
1787 *delices*—delytes
1789 *oþer*—oothre
al—alle
1790 [*of*]—from C.
1794 *shollen*—sholden
1795 *þe*—tho
1796 *oþer*—oothre
1801 *swiftenesse*—sweftnesse
1803 *ȝiuen*—MS. ȝiueþ, C. yeuen
1806, 1807 *souereyne goode*—souereyn good
1807 *whiche*—whych
1809 *þe*—omitted [forn
þan byforne—thanne by-
1810 [*thy eyen*]—from C.; MS. *has* ȝeuen aȝeyne
almost—almest
welfulnesse—welefulnesse
1811 *seyne rycchesse*—seyn Rychesses
1814 *souereyne goode*—souereyn good
mychc—moche
oþer—oothre
1815 *þouȝt[e]*—thowhte
from—fram
1816 *aȝeyne*—ayein

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of whiche men þe corage alwey rehersiþ *and* seekeþ þe souereyne goode of alle be it so þat it be wiþ a derke memorie [but he not by whiche paath]. ¶ Ryȝt as a dronke man not nat by whiche paþe he may retourne home to hys house. ¶ Semeþ it þanne þat folk folyen *and* erren þat enforcen hem to haue nede of no þing ¶ Certys þer nys non oþer þing þat may so weel perfourny blisfulnesse as an estat plenteuous *of alle goodes þat ne haþ nede of none oþer þing. but þat it is suffisant of hym self. vnto hym self. and foleyen swyche folk þanne. þat wenen þat þilk þing þat is ryȝt goode. þat it be eke ryȝt worþi of honour *and* of reuerence. ¶ Certis nay. for þat þing nys neyþer foule ne worþi to ben dispised þat al þe entencioun of mortel folke trauaille forto geten it. ¶ And power auȝt[e] nat þat eke to be rekened amonges goodes what ellis. for it nys nat to wene þat þilke þing þat is most worþi of alle þinges be feble *and* wiþ out strengþe *and* clernesse of renoun auȝte þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ryȝt excellent *and* noble. þat it ne semeþ to be ryȝt clere *and* renomed. ¶ For certis it nediþ nat to seie. þat blisfulnesse be anguissous ne dreri ne subgit to greuances ne to sorwes. syn þat in ryȝt litel þingus folk seken to haue *and* to vsen þat may deliten hem. ¶ Certys þise ben þe þinges þat men wolen *and* desyren to geten. and for þis cause desiren þei rycches. dignites. regnes. glorie *and* delices ¶ For þerby wenen þei to han suffisaunce honour power. renoun *and* gladnesse. ¶ þanne is it goode. þat men seken þus by so many dyuerse studies. In whiche desijr it may lyȝtly be shewed.

considered as the sovereign good. I now return to the inclinations and pursuits of mankind.

1820 Their minds are bent upon the chief good, and are ever seeking it with a darkened understanding, like a drunken man, [* fol. 16.] who cannot find his way home. Do they go astray who strive to keep themselves from want? By no means. No state is happier than that in which a man is above want, and independent of others. Are they guilty of folly that seek esteem and reverence? No; for that is not contemptible for which all men strive. Is not power to be reckoned amongst desirable goods? Why not? For that is not an insignificant good which invests a man with authority and command. Fame also is to be regarded, for everything excellent is also shining and renowned. We hardly need say that happiness is not an unjoyous and melancholy state, for in the pursuit of the smallest matters men seek only pleasure. Hence it is that mankind seek riches, &c., because by them they hope to get independence, honour, &c. However varied

1818 *souereyne goode*—souereyn good
of—omitted
alle—al
derke—dirkyd
1819 [*but—paath*]—from C.
1820 *dronke*—dronken
paþe—paath
1821 *home*—hym
1823 *perfourny*—performe
1825 *haþ*—MS. haþe
none—non
1827 *þilk*—thilke
1828 *goode*—good
1829 *foule*—fowl
1830 *al*—welneyh alle
1831 *trauaille*—trauaylen
auȝt[e]—owhte
1832 *be*—ben
1834 *out*—owte
1835 *auȝte*—owhte
1836 *al*—alle
1837 *be*—ben
clere—cleer
1843 *rycches*—Rychesses
1846 *goode*—good
1847 *be*—ben

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their desires, *happiness* is their sole pursuit. However various men's opinions are respecting happiness, all agree in pursuing it as the end of their actions and desires.

how grete is þe strengþe of nature. ¶ For how so þat men han dyuerse sentences *and* discordyng algates men accordyn alle in lyuynge þe ende of goode. 1850

QUANTAS RERUM FLECTAT.

[The 2de Metur.] I will now sing of Nature's laws, by which the universe is governed.

IT likeþ me to shew[e] by subtil songe wiþ slakke *and* delitable soun of strenges how þat nature myȝty encline*þ* *and* flitte*þ* gouernementȝ of þinges ¶ *and* by whiche lawes she pu*r*ueiable kepi*þ* þe grete worlde. *and* 1855 how she bindynge restreine*þ* alle þingus by a bonde þat

[j] The Punic lion submits to man, and dreads the keeper's lash;

may nat be vnbounden. ¶ Al be it so þat þe liouns of þe contree of pene beren þe fair[e] cheines. *and* taken metes of þe handes of folk þat ȝeuen it hem. *and* 1859 dreden her sturdy maystres of whiche þei ben wont to

yet, if he once taste blood,

suffren [betinges]. yif þat hir horrible mouþes ben bibled. þat is to sein of bestes devoured. ¶ Hir corage of tyme passe*þ* þat ha*þ* ben ydel *and* rested. repaire*þ*

his savage instincts revive,

aȝein þat þei roren greuously. *and* remembren on hir 1864 nature. *and* slaken hir nekkes from hir cheins vn-

and his keeper falls a victim to his fury.

bounden. and hir maistre first to-teren wiþ blody toþe assaie*þ* þe woode wra*þ*þes of hem. ¶ þis is to sein þei freten hir maister. ¶ And þe Iangland brid þat syngi*þ*

[ij] If the caged bird though daintily fed, gets a sight of the pleasant grove where she was wont to sing,

on þe heye braunches. þis is to sein in þe wode *and* after is inclosed in a streit cage. ¶ al þouȝ [þat] þe 1870 pleiyng besines of men ȝeue*þ* hem honied[e] drinkes

she will spurn her food, and pine for the beloved woods.

and large metes. wiþ swete studie. ¶ ȝit na*þ*eles yif þilke brid skippynge oute of hir streite cage see*þ* þe agreable shadewes of þe wodes. she defoule*þ* wiþ hir fete hir metes yshad *and* seke*þ* mournyng oonly þe

[iij] The sapling, bent down by a mighty

wode *and* twitri*þ* desirynge þe wode wiþ hir swete voys. ¶ þe ȝerde of a tree þat is haled adoun by myȝty

1848 *grete*—gret
1849 *algates*—Allegates
1850 *goode*—good
1851 *shew[e]*—shewe
1854 *whiche*—MS. swiche, C. whyche
worlde—world
1856 *be*—ben
vnbounden—vnbownde
1857 *fair[e]*—fayre
1860 [*betinges*]—from C.
1862 *passe*þ—passed
1864 *from*—fram
vnbounden—vnbownde
1865 *to-teren*—to-torn
toþe—toth
1867 *Iangland*—Iangelynge
1869 *streit*—streyht
1870 *pleiyng*—MS. pleinyng, C. pleyynge
besines—bysynesse
honied[e]—honyede
1872 *oute*—owt
1873 *agreable*—agreables
1874 *fete*—feet
1875 *twitriþ*—twiterith

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strengþe bowiþ redely þe croppe adoun. but yif þat þe hande of hym þat it bente lat it gon aʒein. ¶ An oon þe crop lokeþ vp ryʒt to heuene. ¶ þe sonne phebus þat failleþ at euene in þe westrene wawes retorniþ aʒein eftsones his cart by a priue paþe þere as it is wont aryse. ¶ Alle þinges seken aʒein in to hir propre cours. and alle þinges reioisen hem of hir retournynge aʒein to hir nature ne noon ordinaunce nis bytaken to þinges but þat. þat haþ ioignynge þe endynge to þe bygynnynge. *and* haþ makid þe cours of it self stable þat it chaungeþ nat from hys propre kynde. 1887

hand, will resume its natural position as soon as the restraining force is removed.

[IIij] Though the sun sets in the western main at eve, yet by a secret path he takes his wonted journey toward the east. All things pursue their proper course, obedient to the source of order. Hence, throughout the world entire stability is found, for all things, having fulfilled their appointed course, return from whence they came.

VOSQUE TERRENA ANIMALIA.

[The 3de prose.]

*CErtis also ʒe men þat ben erþeliche bestes dremen alwey [yowre bygynnynge] al þouʒ it be wiþ a þinne ymaginacioun. *and* by a maner þouʒt al be it nat clerly ne perfitly ʒe looken from a fer til þilk verray fyn of blisfulnesse. and þerfore þe naturel entencioun ledeþ ʒow to þilk verray good ¶ But many manere errours mistourniþ ʒow þer fro. ¶ Considere now yif þat be þilke þinges by whiche a man weniþ to gete hym blysfulnesse. yif þat he may comen to þilke ende þat he weneþ to come by nature ¶ For yif þat moneye or honours or þise oþer forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semeþ faille. ¶ Certys þan wil I graunt[e] þat þei ben maked blisful. by þilke þinges þat þei han geten. ¶ but yif so be þat þilke þinges ne mowe nat perfourmen þat þei by-heten *and* þat þer be defaute of many goodes. ¶ Sheweþ it nat þan clerely *þat* fals beaute of blisfulnesse is knowe *and* a-teint in þilke þinges. ¶ First *and* forward þou þi self þat haddest

[* fol. 16 b.] O earthly animals, you have an indistinct perception of your beginning, and you have ever the true end of felicity in view, but your natural instincts are perverted by many errors. 1893

Can men obtain the end they have in view by the means they usually employ in the pursuit of happiness?

If riches and honours and the like make men happy, so that they shall want for nothing, then happiness may be procured by these acquisitions. 1901

But if these things cannot make good what they promise, if there still be something to be desired, then they are delusions, and the felicity after all is a counterfeit.

1877 *croppe*—crop
1878 *hande*—hand
bente—bent
1880 *failleþ*—falleth
1881 *cart*—carte
a—omitted
paþe—paath
1883 *of*—MS. of of
1885 *haþ*—MS. haþe
1885 *ioignynge*—Ioyned
1886 *haþ*—MS. haþe [from C.
1889 [*yowre bygynnynge*]—*al*—MS. as, C. Al
1891 *from*—fram
til þilk—to thylke
1892 *þe*—omitted
1893 *þilk*—thylke
1895 *be*—by
1896 *gete*—geten
1899 *swiche*—swych
goode—good
1900 *wil*—wole
graunt[e]—graunte
1904 *many*—manye
clerely—clerly
fals—false
1905 *knowe*—knowen

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In your prosperity were you never annoyed by some wrong or grievance?

haboundaunces of rycchesses nat long agon. ¶ I axe ȝif þat in þe haboundaunce of alle þilk[e] rycchesses þou were neuer anguissous or sory in þi corage of any
1910 wrong or greuaunce þat by-tidde þe on any syde. ¶ Certys quod I it remembreþ me nat þat euere I was so free of my þouȝt. þat I ne was al-wey in anguyshe of somwhat. þat was þat þou lakkedest þat þou noldest han lakked. or ellys þou haddest þat þou noldest han had. ryȝt so is it quod I þan. desiredest þou þe presence of þat oon *and* þe absence of þat oþer. I graunt[e] wel quod .I. for soþe quod she þan nediþ þer somwhat þat euery man desireþ. ȝe þer nediþ quod I. ¶ Certis quod she *and* he þat haþ lakke or nede of a wyȝt nis nat in euery way suffisaunt to hym self. no quod .I. *and* þou quod she in alle þe plente of þi rycchesse haddest þilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat rycchesse maken þat a man nis nedy. ne þat he be suffisaunt to hym self. *and* þat was it þat þei byhyȝten as it semeþ. ¶ and eke certys I trowe þat þis be gretly to consydere þat moneye ne haþ nat in hys owen kynde þat it ne may ben by-nomen of hem þat han it maugre hem. ¶ I by-knowe it wel quod I ¶ whi sholdest þou nat by-knowen it quod she. whan euery day þe strenger folke by-nymen it fram þe febler maugre hem. ¶ Fro whennes comen ellys alle þise foreine compleintes or quereles of pletyngus. ¶ But for þat men axen aȝeine her moneye þat haþ be by-nomen hem by force or by gyle. *and* alwey maugre hem. ¶ Ryȝt so it is quod I. þan quod she haþ a man nede to seken hym foreyne helpe by whiche he may defende hys moneye. who may say nay

B. I must confess that I cannot remember ever being wholly free from some trouble or other.
P. That was because something was absent which you did desire, or something present which you would fain be quit of.
B. That's quite true.
P. Then you did desire the presence of the one and the absence of the other?
B. I confess I did.
P. Every man is in need of what he desires.
B. Certainly he is.
P. If a man lack anything can he be supremely happy?
B. No.
P. Did you not in your abundance want for somewhat?
B. What then if I did?
P. It follows that riches cannot put a man beyond all want, although this was what they seemed to promise.
Money may part company with its owner, however unwilling he may be to lose it.
B. I confess that's true.
P. It ought to be confessed when every day we see *might* prevailing over *right*.
From whence springs so much litigation, but from this, that men seek to re-

1908 *þilk[e]*—thylke
1913 *þat——lakkedest*—And was nat þat quod she for þat the lacked som-what
1915 *had*—MS. hadde, C. had
1917 *graunt[e]*—graunte
1919 *haþ*—MS. haþe *a wyȝt*—awht
1921 *alle*—al
1922 *rycchesse*—Rychesses *lak*—lakke
1923 *rycchesse*—Rychesses
1927 *haþ*—MS. haþe *owen*—owne
1930 *strenger folke by-nymen*—strengere folk by-nemyn
1931 *fram*—fro
1931 *febler*—febelere *Fro*—For
1933 *aȝeine*—ayeyn
1934 *haþ*—MS. haþe *be*—ben
1936 *haþ*—MS. haþe *helpe*—help
1937 *say*—sey

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quod .I. ¶ Certis quod she *and* hym nediþ no helpe yif he ne hadde no moneye þat he myȝt[e]leese. ¶ þat is doutles quod .I. þanne is þis þing turned in to þe contrarie quod she ¶ For rycchesse þat men wenen sholde make suffisaunce. þei maken a man raþer han nede of foreine helpe. ¶ whiche is þe manere or þe gise quod she þat rycches may dryuen awey nede. ¶ Riche folk may þei neiþer han hungre ne þrest. þise ryche men may þei feele no colde on hir lymes in wynter. ¶ But þou wilt answere þat ryche men han y-nouȝ wher wiþ þei may staunchen her hunger. *and* slaken her þrest *and* don awey colde. ¶ In þis wise may nede be conforted by rycchesses. but certys nede ne may nat al outerly be don awey. for þouȝ þis nede þat is alwey gapyng *and* gredy be fulfilled wiþ rycchesses. *and* axe any þing ȝit dwelleþ þanne a nede þat myȝt[e] ben fulfilled. ¶ I holde me stille *and* telle nat how þat litel þing suffiseþ to nature. but certys to auarice ynouȝ ne suffiseþ no þinge. *¶ For syn þat rychesse ne may nat al don awey nede. but rychesse maken nede. what may it þanne be þat ȝe wenen þat rychesses mowen ȝeuen ȝow suffisaunce.

cover their own of which they have been unjustly deprived?

1940 *B.* Nothing is more true.

P. Then a man needs the assistance of others in order to keep his riches. If he had no money to lose he would not stand in need of this help?

B. That is beyond all doubt.

P. Then the very reverse of what was expected (from riches) takes place? For riches add to a man's necessities. Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold? You will say that the rich have wherewithal to satisfy these wants. By riches indigence may be alleviated, but they cannot satisfy every want. [* fol. 17.] Even if gaping and greedy necessity be filled with riches, yet some cravings will remain. A little suffices for nature, but avarice never has enough. If riches, then, add to our wants, why should you think that they can supply all your necessities? [The 3de Metur.] The rich man, had he a river of gold, would never rest content. Though his neck be loaded with precious pearls, and his fields be covered with in-

1959

QUAMUIS FLUENTER DIUES.

Al were it so þat a ryche couetous man hadde riuer fletynge alle of golde ȝitte sholde it neuer staunche hys couetise. ¶ And þouȝ he hadde his nekke I-charged wiþ preciouse stones of þe rede see. *and* þouȝ he do erye his feldes plentiuous wiþ an hundreþ oxen neuere ne shal his bytyng bysynesse forleten hym while he

1938 *nediþ no helpe*—nedede non help
1939 *myȝt[e]*—myhte
1940 *doutles*—dowteles
1941 *rycchesse*—Rychesses
1943 *helpe*—help
whiche—whych
1944 *rycches*—Rychesse
dryuen—dryue
1945 *hungre*—hungyr
þrest—thurst
1946 *þei*—the
colde—coold
in—on
1947 *wilt answere* — wolt Answeren
y-nouȝ—y-now
1948 *þrest*—thurst
1949 *colde*—coold
1950 *nat*—omitted
1951 *outerly*—vtrely
1953 *myȝt[e] ben*—myhte be
1957 *rychesse*—Rychesses
1960 *riuer*—a Ryuer
1961 *alle*—al
golde—gold
ȝitte—yit
staunche—staunchyn
1962, 1963 *þouȝ*—thow
1964 *erye*—Ere
hundreþ—hundred
1965 *while*—whyl

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numerable herds, yet shall unquiet care never forsake him; and at his death his riches shall not bear him company.

lyueþ. ne þe ly3t[e] rychesses ne shal nat beren hym compaignie whanne he is dede. 1967

SET DIGNITATIBUS.[1]

[1] Read *dignitates*.

[The 4th prose.] It may be said that *dignities* confer honour on their possessors. But have they power to destroy vice or implant virtue in the heart? So far from expelling vicious habits, they only render them more conspicuous. Hence arises the indignation when we see dignities given to wicked men. Hence Catullus' resentment against Nonius, whom he calls the botch, or impostume of the State.

Bvt dignitees to whom þei ben comen make þei hym honorable *and* reuerent. han þei nat so grete strengþe þat þei may putte vertues in þe hertis of folk. þat vsen þe lordshipes of hem. or ellys may þei don awey þe vices. Certys þei [ne] ben nat wont to don awey wikkednesses. but þei ben wont raþer to shew[en] wikkednesses. *and* þer of comeþ it þat I haue ry3t grete desdeyne. þat dignites ben 3euen ofte to wicked men. ¶ For whiche þing catullus clepid a consul of Rome þat hy3t nonius postum. or boch. as who seiþ he clepiþ hym a congregacioun of uices in his brest as a postum is ful of corrupcioun. al were þis nonius set in a chayere of dignitee. Sest þou nat þan how gret vylenye dignitees don to wikked men. ¶ Certys vnworþines of wikked men sholde ben þe lasse ysen yif þei nere renomed of none honours. ¶ Certys þou þi self ne my3test nat ben brou3t wiþ as many perils as þou my3test suffren þat þou woldest bere þi magistrat wiþ decorat. þat is to seyn. þat for no peril þat my3t[e] befallen þe by þe offence of þe kyng theodorik þou noldest nat ben felawe in gouernaunce with decorat. whanne þou say[e] þat he had[de] wikkid corage of a likerous shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche honours Iugen hem worþi of reuerence þat I deme *and* holde vnworþi to han þilke same honours. ¶ Now yif þou saie a man þat were fulfilled of wisdom. certys þou

1980

The deformities of wicked men would be less apparent if they were in more obscure situations. Would you free yourself from peril by accepting a magistracy along with Decoratus a buffoon and informer?

1987

Honours do not render undeserving persons worthy of esteem.

If you find a man endowed with wisdom you

1966 *ly3t[e]*—lyhte
shal—shol
1967 *dede*—ded
1968 *make*—maken
1969 *grete*—gret
1972 *[ne]*—from C.
ben—be
1972, 1973 *wikkednesses* — wykkydnesse
1973 *to*—omitted
shew[en]—shewen
1974 *comeþ*—comth
1974 *grete desdeyne* — gret desdaign
1976 *whiche*—which
1977 *hy3t*—hyhte
nonius — MS. vonnus, C. nomyus
boch—MS. boþe, C. boch
clepiþ—clepyd
1979 *nonius*—MS uonnus, C. nomyus
set—MS. sette, C. set
1980 *Sest þou*—Sesthow
1980 *þan*—thanne
vylenye—fylonye [ynesse
1981 *vnworþines*—vnworthe-
1982 *ben*—be
ysen—MS. ysene, C. I-sene
1984 *many*—manye
1985 *bere*—beren
1986 *my3t[e]*—myhte
1987 *þe* (2)—omitted
1988 *whanne*—whan
1989 *say[e]*—saye
had[de]—hadde

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ne myȝtest nat demen þat he were vnworþi to þe honour. or ellys to þe wisdom of whiche he is fulfilled. No quod .I. ¶ Certys dignitees quod she appertienen properly to vertue. *and* uertue transporteþ dignite anon to þilke man to whiche she hir self is conioigned. ¶ And for as moche as honours of poeple ne may nat maken folk digne of honour. it is wel seyn clerly þat þei ne han no propre beaute of dignite. ¶ And ȝit men auȝten take more hede in þis. ¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ *and* for soþe nat vnpunissed. þat is forto sein. þat shrewes reuengen hem aȝeinward vpon dignites. for þei ȝelden aȝein to dignites as gret gerdoun whan þei byspotten *and* defoulen dignites wiþ hire vylenie. ¶ And for as moche as þou mow[e] knowe þat þilke verray reuerence ne may nat comen by þe shadewy transitorie dignitees. vndirstonde now þis. yif þat a man hadde vsed *and* hadde many manere dignites of consules *and* were comen. perauenture amonges straunge nacioun*s*. sholde þilke honour maken hym worshipful *and* redouted of straunge folk ¶ Certys yif þat honour of poeple were a naturel ȝifte to dignites. it ne myȝte neuer cesen nowher amonges no maner folke to done hys office. ¶ Ryȝt as fire *in* euery contre ne stinteþ nat to enchaufen *and* *to ben hote. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of

deem him worthy of respect and of the wisdom which he professes.

B. I could not do otherwise.
P. Virtue has her proper worth, which she ever transfers to her votaries.

Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow.

Dignities conferred upon shrews only make their vices the more conspicuous.

Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villanies.

These shadowy honours have nothing in their nature to procure respect; for if a man, having borne the honours of the consulate, should go among barbarians would this honour gain him their respect?

If respect were an attribute of honour it would infallibly bring esteem everywhere, just as heat is ever an attribute of fire.

[* fol. 17 b.]

Honours arise from the false

1994 *demen*—deme
1995 *whiche*—which
1996 *quod she*—omitted
1997 *vertue*—vertu *uertue*—vertu
1998 *whiche*—whych
2000 *clerly*—MS. clerkly, C. clerly
2002 *auȝten* —— *hede* — owhten taken mor heed
2002-3 *For*——*dignite*—For yif so be þat a wykkyd whyght be so mochel the fowlere *and* the moore owt cast þat he is despised of most folk so as dignete
2004-2007 *maken* —— *soþe*—maken shrewes digne of Reuerence the whych shrewes dignete sheweth to moche foolk thanne makith dignete shrewes rather so moche more despised than preysed *and* forsothe
2008 *ȝelden*—yilden
2009 *byspotten*—by-spetten
2010 *hire*—hyr
2011 *moche*—mochel *mow[e]*—mowe
2012 *þe shadewy* — thyse shadwye
2013 *vndirstonde* — vndyr- *þis*—thus [stond
2014 *hadde*—had
2018 *ȝifte*—yift
2019 *folke*—foolk *done*—don
2021 *enchaufen* — eschaufen
2021 *moche*—mochel
2022 *be*—ben

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opinions of men, and vanish when they come among those who do not esteem them, that is, among foreign nations.

hir p*r*opre strengþe of nat*ur*e. but only of þe fals[e] opinio*u*n of folk. þat is to sein. þat wenen þat dignites maken folk digne of hono*ur*. An on þerfore whan þat þei comen þer as folk ne knowe*n* nat þilke dignites. her hono*urs* vanissen awey *and* þat on oon. but þat is a-mong straung folk. maist þou sein. but amo*ngus* hem þat þei weren born duren þilk[e] dignites alwey. ¶ Certys þe dignite of þe p*r*ouostrie of Rome was somtyme a grete power. now is it no þing but an ydel name. *and* þe rente of þe senatorie a gret charge. *and* yif a whi3t somtyme hadde þe office to taken he[de] to þe vitailes of þe poeple as of corne *and* what oþer þinges he was holden amonges grete. but what þing is more nowe out cast þanne þilke p*r*ouostrie ¶ And as I haue seid a litel here byforne. þat þilke þing þat haþ no p*r*opre beaute of hym self resceyueþ somtyme pris *and* shinynge *and* somtyme lesiþ it by þe opinio*u*n of vsaunces. ¶ Now yif þat dignites þanne ne mowen nat maken folk digne of reuerence. *and* yif þ*at* dignites wexen foule of hir wille by þe filþe of shrewes. ¶ and yif þat dignites lesen hir shynynge by chaungyng of tymes. and yif þei wexen foule by estimac*ioun* of poeple. what is it þat þei han in hem self of beaute þat au3te ben desired. as who seiþ none. þanne ne mowen þei 3iuen no beaute of dignite to none oþer. 2047

2027 her hono*urs* vanissen awey *and* þat on oon. but þat is

Do they always endure in those places that gave birth to them?

The Prætorate was once a great honour, but now it is only an empty name and a heavy expense.

What is more vile than the office of the superintendency of provisions?

That which hath no innate beauty must lose its splendour or value according as popular opinion varies concerning it.

If dignities cannot confer esteem, if they become vile through filthy shrews, if they lose their lustre by the change of times, if they become worthless by the change of popular opinion, what beauty do they possess which should make them desirable, or what dignity can they confer on others?

QUAMUIS SE TIRIO.

[The 4th Metur.] Nero, though invested with the purple and adorned with pearls, was hated by all men.

Al be it so þat þe proude nero wiþ al his woode luxurie kembed hym *and* apparailed hym wiþ faire purpers of Tirie *and* wiþ white perles. Algates 3itte throf he

2023 *fals*[*e*]—false
2024 *þat* (2)—omitted
2027 *her*—hyr
vanissen—vanesshen
2028 *a-mong*—amonges
straung—straunge
but—ne
2029 *þat*—ther
duren þilk[*e*] — ne duren nat thylke
2030 *somtyme*—whylom
2031 *grete*—gret
2032 *þe* (2)—omitted
2033 *somtyme*—whylom
þe—MS. þe þe
2034 *corne*—corn
what—omitted
2035 *more nowe*—now more
2036 *cast*—MS. caste, C. cast
2037 *seid*—MS. seide, C. seyd
here byforne—her by-forn
haþ—MS. haþe
2042 *filþe*—felthe
2043 *þat*—omitted
2046 *au3te*—owhte
none—non
2047 *þei*—MS. 3e, C. they
none—non
2048 *al* (2)—alle
2049 *kembed*—kembde
apparailed—MS. apparail en, C. a-paraylede
2050 *3itte*—yit

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hateful to alle folk ¶ þis is to seyn þat al was he by- 2051
hated of alle folk. ¶ ȝitte þis wicked Nero hadde gret
lordship *and* ȝaf somtyme to þe dredeful senatours þe
vnworshipful setes of dignites. ¶ vnworshipful setes
he clepiþ here fore þat Nero þat was so wikked ȝaf þo
dignites. who wolde þanne resonably wenen þat blysful-
nesse were in swiche honours as ben ȝeuen by vicious 2057
shrewes.

Yet he had lordship, and gave to the senators the dishonoured seats of dignity. Who then can think that felicity resides in honours given by vicious shrews?

AN UERO REGNA.

[The 5th prose.]

Bvt regnes *and* familarites of kynges may þei maken a
man to ben myȝty. how ellys. ¶ whanne hir
blysfulnesse dureþ perpetuely but certys þe olde age of
tyme passeþ. *and* eke of present tyme now is ful of en-
saumples how þat kynges þat han chaunged in to
wrechednesse out of hir welefulnesse. ¶ O a noble þing
and a cler þing is power þat is nat founden myȝty to
kepe it self. ¶ And yif þat power of realmes be auctour
and maker of blisfulnesse. yif þilke power lakkeþ on
any side. amenusiþ it nat þilke blisfulnesse *and* bryngeþ
in wrechednesse. but yif al be it so þat realmes of man-
kynde stretchen broode. ȝit mot þer nede ben myche
folk ouer whiche þat euery kyng ne haþ no lordshipe
ne comaundement ¶ and certys vpon þilke syde þat
power failleþ whiche þat makiþ folk blisful. ryȝt on þat
same side noumpower entriþ vndirneþ þat makeþ hem 2074
wreches. ¶ In þis manere þanne moten kynges han
more porcioun of wrechednesse þan of welefulnesse.
¶ A tyraunt þat was kyng of sisile þat had[de] assaied
þe peril of his estat shewid[e] by similitude þe dredes
of realmes by gastnesse of a swerde þat heng ouer þe
heued of his familier. what þing is þan þis power þat

P. Do kingdoms and a familiarity with princes make a man mighty?
B. Why should they not if they are durable?
P. Past ages, as well as the present, furnish us with many examples of princes who have met with dismal reverses of fortune. O then how noble and glorious a thing is power that is too weak to preserve itself! If dominion brings felicity, then misery will follow if it be defective.
But human rule has its limits, therefore wherever power ceases there impotence enters, bringing misery along with it.

Kings, therefore, have a larger portion of misery than of felicity.

Dionysius of Sicily, conscious of this condition, exhibited the fears and cares of royalty by the terror of a naked sword hanging

2053 *lordship*—lorshippe
ȝaf somtyme—yaf whylom
dredeful—reuerenc3
2055 *fore*—for; *ȝaf*—yaf
2060 *myȝty*—MS. vnmyȝty, C. myhty
2062 *passeþ*—passed
of (2)—omitted
2063 *kynges þat han*—kynges ben
2066 *kepe*—kepen
2067 *maker*—makere
2069 *yif*—yit
realmes—the Reaumes
2070 *stretchen*—strechchen
myche—moche
2071 *haþ*—MS. haþe
2073 *whiche*—whych
2074 *vndirneþ*—vndyr-nethe
2077 *had[de]*—hadde
2078 *shewid[e]*—shewede
2079 *realmes*—Reaumes
swerde—sword
heng—MS. henge, C. heng

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may nat don awey þe bytynges of besines ne eschewe þe prikkes of drede. and certys ȝit wolden þei lyuen *in sykernesse. but þei may nat. and ȝit þei glorifien hem in her power ¶ Holdest þou þan þat þilk[e] man be myȝty þat þou seest þat he wolde don þat he may nat don. ¶ And holdest þou þan hym a myȝty man þat haþ environed hise sydes wiþ men of armes or seruauntes *and* dredeþ more [hem] þat he makeþ agast. þen þei dreden hym. *and* þat is put in þe handes of hise seruauntȝ. for he sholde seme myȝty but of familiers [or] seruauntȝ of kynges. ¶ what sholde I telle þe any þing. syn þat I my self haue shewed þe þat realmes hem self ben ful of gret feblenesse. þe whiche familiers certis þe real power of kynges in hool estat *and* in estat abated ful [ofte] proweþ adoun. ¶ Nero constreined[e] his familier *and* his maistre seneca to chesen on what deeþ he wolde deien. ¶ Antonius comaundid[e] þat knyȝtis slowen wiþ her swerdis Papinian his familier
2098 whiche Papinian had[de] ben long tyme ful myȝty a-monges hem of þe courte. and ȝit certis þei wolde boþe han renounced her power. of whiche [two] senek enforced[e] hym to ȝiuen to Nero his rychesses. *and* also to han gon in to solitarie exil. ¶ But whan þe grete weyȝt. þat is to sein of lordes power or of fortune draweþ hem þat sholden falle. neyþer of hem ne myȝt[e] do þat he wolde. what þing is þanne þilke power þat þouȝ men han it þat þei ben agast. ¶ *and* whan þou woldest han it þou nart nat siker. ¶ And yif þou woldest forleten it þou mayst nat eschewen it. ¶ But wheþir swiche men ben frendes at nede as ben conseiled by fortune *and* nat by vertue. Certys swiche

over the head of his friend and flatterer Damocles. What then is this thing called [* fol. 18.] Power, which cannot do away with care or fear? Men would live in security but cannot, and yet they glory in their power. Is he powerful who cannot do what he wishes? Is he a mighty man who goes surrounded with an armed guard, to terrify those whom he himself fears, and whose power depends solely upon his numerous retinue? Why need I enlarge upon the favourites of princes having thus displayed the imbecility of kings! Their prosperity is affected by the caprice of their fortunate masters as well as by the adversity to which they are incident. Nero only allowed his master Seneca to choose the manner of his death. Antonius (Caracalla) commanded Papinian to be slain by the swords of his soldiers. Yet both would have given up all they possessed. Seneca begged for poverty and exile. But relentless fortune precipitated them to destruction, and did not permit them to choose their fate. What then is Power, which terrifies its possessors, and which cannot be got rid of at pleasure? No advantage is to be gained by friend-

2081 *besines*—bysynesse
2083 *ȝit*—yif
glorifien—gloryfye
2084 *þilk[e]*—thylke
2087 *haþ*—MS. haþe
environed—enuyrownede
2088 [*hem*]—from C.
2089 *þen*—than
2091 [*or*]—from C
2092 *realmes*—Reames
2093 *feblenesse*—feblesse
2094 *real*—Ryal
2095 [*ofte*]—from C.
constreined[e] — *con-*
2096 *his* (1)—hyr [streynede
seneca—Senek
2097 *comaundid[e]* — com-
2098 *her*—hyr [aundede
2099 *whiche*—which
had[de] ben long — *þat* hadde ben longe
2100 *courte*—court
wolde—wolden
2101 [*two*]—from C.
enforced[e]—enforcede
2102 *ȝiuen*—yeuen
his—hyse
2104 *weyȝt*—weyhte
2105 *sholden*—sholen
2106 *myȝt[e]*—myhte

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folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ And what pestilence is more myȝty forto anoye a wiȝt þan a familier enemy.

ship based on prosperity instead of virtue. Adversity will turn this sort of friendship into enmity. And what greater plague can there be than the enmity of thy familiar friend? [The 5the Metur.]

QUI SE UALET[1] ESSE POTENTEM. [1 Read *volet*]

Who so wolde ben myȝty he mot dau*n*ten hys cruel corage. ne put[te] nat his nekke ouercomen vndir þe foule reines of lecherie. for al be it so þat þi lordship[e] strecche so fer þat þe contre Inde quakiþ at þi comaundement. or at þi lawes. *and* þat þe leest isle in þe see þat hyȝt tile be þral to þe ¶ ȝit yif þou mayst nat pute*n* awey þi foule derk[e] desijres *and* dryue*n* oute fro þe wreched co*m*pleyntes. Certis it nis no power þat þou hast.

He who would obtain sovereign power must obtain conquest over himself, and not yield to his passions. Though your dominion extended from India to Thule, yet if thou art tormented by care thou hast no real power.

2123

GLORIA UERO QUA*M* FALLAX.

Bvt glorie how deceiuable *and* how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dites þat hyȝten tregedies cried[e] *and* seide. ¶ O glorie glorie q*uod* he. þou nart no þing ellys to þousandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renou*n* by þe fals[e] opinio*un* of poeple. and what þing may ben þouȝt fouler þen swiche p*re*isynge for þilk[e] folk þat be*n* p*re*ised falsly. þei moten nedes han shame of hir p*re*isynges. *and* yif þat folk han gete*n* hem þank or p*re*ysyng by her desertes. what þing haþ þilk pris echid or encresed to þe conscience of wise folk þ*at* mesure*n* hire good. not by þe rumo*ur* of þe poeple. but by þe soþefastnesse of conscience. *and* yif it sème a fair þing a man to han encresid *and* sprad his name. þan folweþ

[The 6the prose.] How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—

ὦδόξα δόξα μυρίοισι δὴ βροτῶν, οὐδὲν γεγῶσι βίοτον ὠγκωσας μέγαν,

for the undeserving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renoun founded on the prejudices of the vulgar? Those that are undeservedly praised ought to blush for shame. If a wise man gets well-merited praise it does not add to his felicity. If it be a good thing to spread

2115 *wolde ben*—wole be
2116 *put*[*te*]—putte
2117 *lordship*[*e*]—lordshype
2119 *comaundement* — comaundement*ȝ*
leest isle—last Ile
2120 *hyȝt*—hyhte
2121 *puten*—putten
derk[*e*]—dyrke
2122 *oute*—owt
2124 *foule*—fowl
2125 *whiche*—whych
2126 *maker*—makere
cried[*e*]—cryde
2127 *he*—she
2128 *sweller*—swellere
2129 *many*[*e*]—manye
had—MS. hadde, C. had
2129 *fals*[*e*]—false
2130 *fouler*—fowlere
2131 *þen*—thanne
þilk[*e*]—thylke
2133 *or*—of
2134 *haþ*—MS. haþe
þilk—thylke

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abroad one's fame, it must be dishonourable not to do so. But a good name cannot penetrate everywhere, and the most illustrious names must be unknown to the greatest part of the world.

it. þat it is demed to ben a foule þinge yif it ne be ysprad ne encresed. but as I seide a litel her byforne. þat syn þer mot nedes ben many folk to whiche folk þe renoun of a man ne may nat comen. it byfalleþ þat he þat þou wenest be glorious *and* renomed. semiþ in þe nexte parties of þe erþe to ben wiþ out glorie. *and* wiþ out renoun. ¶ and certis amonges þise þinges I ne trowe nat þat þe pris *and* grace of þe poeple nis neiþer worþi *to ben remembrid ne comeþ of wise iugement. ne is ferm perdurably. ¶ But now of þis name of gentilesse. what man is it þat ne may wel seen how veyne *and* how flittyng a þing it is. ¶ For if þe name of gentilesse be referred to renoun *and* clernesse of linage. þan is gentil name but a for[e]ine þing. þat is to sein to hem þat glorifien hem of hir linage. ¶ For it semeþ þat gentilesse be a maner preysynge þat comeþ of decert of auncestres. ¶ And yif preysynge makeþ gentilesse þan moten þei nedes be gentil þat ben preysed. For whiche þing it folweþ. þat yif þou ne haue no gentilesse of þi self. þat is to sein pris *þat* comeþ of þi deserte foreine gentilesse ne makeþ þe nat gentil. ¶ But certis yif þer be any goode in gentilesse. I trowe it be *in* al oonly þis. þat it semeþ as þat a maner necessitee be imposed to gentil men. for þat þei ne sholden nat outraien or forliuen fro þe uertues of hire noble kynrede.

[* fol. 18 b.]

The favour of the people is worth but little as it is seldom judicious and never permanent.

How empty and transitory are titles of nobility!

Gentility is wholly foreign to renown, and to those who boast of noble birth.

Nobility is fame derived from the merits of one's ancestors.

If praise can give nobility they are noble who are praised. Then if thou hast no nobility of thy own, thou canst not derive any splendour from the merits of others.

If there be any good in nobleness of birth, it consists alone in this, that it imposes an obligation upon its possessors not to degenerate from the virtues of their ancestors.

OMNE HOMINUM GENUS IN TERRIS.

[The 6th Metre.] All men have the same origin. They have one father and one king, who gave the moon her horns, and adorned the sun with his rays. The same gave the earth to man

Al þe linage of men þat ben *in* erþe ben of semblable burþe. On al one is fadir of þinges. On alone minyst[r]eþ alle þinges. ¶ He 3af to þe sonne hys bemes. he 3af to þe moone hir hornes. he 3af þe men to þe erþe. he 3af þe sterres to þe heuene. ¶ he encloseþ

2139 *foule þinge*—fowl thing
2140 *ne—and*
byforne—byforn
2144 *parties*—partye
erþe—Erthes
out—owte
2145 *out*—owhte
2148 *ferm*—ferme
2149 *veyne*—veyn
2150 *if*—yif
2154 *comeþ of*—comth of the
2157 *whiche*—which
2158 *pris*—preys
comeþ—comth
2160 *goode*—good
in (2)—omitted
2161 *maner*—manere
2166 *hys*—hyse
2167 *hir*—hyse

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wiþ membres þe soules þat comen fro hys heye sete. ¶ þanne comen alle mortal folk of noble seed. whi noysen 3e or bosten of 3oure eldris ¶ For yif þou look[e] 3oure bygynnyng. and god 3oure auctour *and* 3oure makere. þan is þer no forlyued wy3t but 3if he norisse his corage vnto vices *and* forlete his propre burþe. 2175

and adorned the sky with stars. He breathed into man the breath of life.
All men spring from this illustrious source.
Why then do they boast of pedigree?
He alone is ignoble who submits to vice and forgets his noble origin.

QUID AUTEM DE CORPORIBUS.[1]

[1] Read *corporis voluptatibus*.]

But what shal I seie of delices of body. of whic[h]e delices þe desiringes ben ful of anguisse. *and* þe fulfillinges of hem ben ful of penaunce. ¶ How grete sekenesse *and* how grete sorwes vnsuffrable ry3t as a manere fruit of wickednesse ben þilke delices wont to bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of whiche delices I not what ioye may ben had of hir moeuyng. ¶ But þis woot I wel þat who so euere wil remembren hym of hys luxuries. he shal wel vndirstonde. þat þe issues of delices ben sorowful *and* sory. ¶ And yif þilke delices mowen make folk blisful. þan by þe same cause moten þise bestes ben clepid blisful. ¶ Of whiche bestes al þe entencioun hasteþ to fulfille hire bodyly iolyte. and þe gladnesse of wijf [*und*] children were [an] honest þing. but it haþ ben seid. þat it is ouer myche a3eins kynde þat children han ben founden tormentours to hir fadres I not how many. ¶ Of whiche children how bitynge is enery condicioun. It nedeþ nat to tellen it þe þat hast or þis tyme assaied it. *and* art 3it now anguyssous. In þis approue I þe sentence of my disciple Euridippus. þat seide þat he þat haþ no children is weleful by infortune. 2197

[The 7th prose.]
But what shall I say with respect to sensual pleasures, the desire of which is full of anxiety, and the enjoyment of them full of repentance?
What diseases and intolerable pains (the merited fruits of vice) are these delights wont to bring upon those who enjoy them!
I am unable to see what joy is to be found in the gratification of them
The remembrance of criminal indulgence brings with it bitter remorse.
If such things make men happy, then may brutes attain to felicity, since by their instinct they are urged to satisfy their bodily delights.
A wife and children do not always bring happiness, for some have found tormentors in their own offspring.
I approve of this opinion of Euripides, that he who is childless is happy in his misfortune.

2169 *fro hys*—fram hyse
2170 *seed*—sede
2171 *bosten*—MS. voscen, C. bosten
2172 *look[e]*—loke
2173 *is*—ıis
2176 *delices*—delites
body—bodye
2177 *anguisse*—Angwyssh
2178 *grete*—gret
2179 *sekenesse*—sykenesse
grete sorwes—gret soruwes
2180 *fruit*—frut
2182 *had* — MS. hadde, C. had
2183 *wil*—wole
2184 *hys*—hyse
2185 *sorowful*—sorwful
sory—sorye
2186 *make*—makyn
2189 [*and*]—from C.
2190 [*an*]—from C.
haþ—MS. haþe
seid—MS. seide, C. seyd
2191 *myche*—mochel
2192 *many*—manye
2196 *Euridippus* — Eurydyppys; *read* Euripides
2197 *haþ*—MS. haþe

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[The 7de Metur.] Pleasure leaves a pain behind it.

HABET HOC UOLUPTAS.

Euery delit haþ þis. þat it anguisseþ hem wiþ prikkes
2199 þat vsen it. ¶ It resembliþ to þise flying flyes þat
we clepen been. þat aftre þat þe bee haþ shed hys agre-
able honies he fleeþ awey *and* stingeþ þe hertes of hem
þat ben ysmyte wiþ bytynge ouer longe holdynge. 2202

The bee gives us agreeable honey, but try to hold it, and it quickly flies, leaving its sting behind.

NICHIL IGITUR DUBIUM EST.

[The 8the prose.] It appears then that happiness is not to be found in the above-mentioned external things.

Now nis it no doute þan *þat* þise weyes ne ben a
maner mysledy*n*g to blisfulnesse. ne þat þei ne
mowe nat leden folke þider as þei byheten to lede*n*
hem. ¶ But wiþ how grete harmes þise *forseide weyes
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi
yif þou enforcest þe to assemble moneye. þou most by-
reuen hym his moneye þat haþ it. and yif þou wilt
shynen wiþ dignites. þou most bysechen *and* supplien
hem þat ȝiue*n* þo dignitees. ¶ And yif þou coueitest
by hono*ur* to gon by-fore oþer folk þou shalt defoule þi
self by hu*m*blesse of axing. yif þou desiryst power.
þou shalt by awaites of þi subgitȝ anoyously be cast
vndir many pe*r*iles. axest þou glorie þou shalt ben so
destrat by aspre þinges þat þou shalt forgone syker-
nesse. ¶ And yif þou wilt leden þi lijf in delices.
euery whiȝt shal dispisen þe *and* forleten þe as þou þat
art þral to þing þat is ryȝt foule *and* brutel. þat is [to]
sein seruau*n*t to þi body. ¶ Now is it þan wel yseen
how lytel *and* how brutel possessiou*n* þei coueiten þat
putten þe goodes of þe body abouen hire owe*n* resou*n*.
¶ For mayst þou so*ur*moun*te*n þise olifuñtȝ in gretnesse
or weyȝt of body. Or mayst þou ben strenger þan þe
bole. Mayst þou ben swifter þan þe tigre. biholde þe

[* fol. 19.] These false ways are perplexed with many evils, as I shall presently show thee.

Do you want to amass wealth, then you must take it from your neighbours.

Would you shine in dignities, then you must beg for them and disgrace yourself by a humiliating supplication.

If power be your ambition, you expose yourself to the snares of inferiors.

Do you ask for glory, to be distracted by vexations and so lose all security.

Do you prefer a voluptuous life? Think then that all men will despise him who is a thrall to his body.

They build upon a weak foundation that place bodily delights above their own reason.

Can you surpass the elephant in bulk, or the bull in strength?

2198 *Euery*—MS. Ouery, C. Every
2198, 2200 *haþ*—MS. haþe
shed hys—shad hyse
2203 *nis*—is
2204 *mysledyng* — mysledynges
2205 *folke*—folk
2208 *enforcest* — MS. enforced, C. enforcest
2209 *haþ*—MS. haþe
2209 *wilt*—wolt
2211 *ȝiuen*—yeuen
2212 *gon*—MS. gone, C. gon
by-fore—byforn
shalt—shal
2213 *by*—thorw
2214 *by*—be
be—ben
2216 *destrat*—MS. destralle, C. destrat
forgone—forgoon
2217 *wilt*—wolt
2218 *whiȝt*—wyht
2219 *foule*—fowl
[*to*]—from C.
2220 *yseen*—seen
2221 *brutel*—brotel
2222 *owen*—owne
2224 *weyȝt*—weyhty
strenger—strengere
2225 *swifter*—swyftere
biholde—by-hold

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spaces *and* þe stablenesse *and* þe swyfte cours of þe heuene. *and* stynte somtyme to wondren on foule þinges. þe whiche heuene certys nis nat raþer for þise þinges to ben wondred vpon. þan for þe resou*n* by whiche it is gouerned. but þe shynynge of þi forme þat is to seien þe beaute of þi body. how swiftly passyng is it *and* how transitorie. ¶ Certis it is more flittynge þan þe mutabilite of floures of þe som*er* sesou*n*. For so as aristotil telleþ þat yif þat men hadden eyen of a beest þat hiȝt lynx. so þat þe lokyng of folk myȝt[e] percen þoruȝ þe þinges þ*at* wiþstonden it. who so lokid þan in þe entrailes of þe body of alcibiades þat was ful fayr in þe sup*er*fice wiþ oute. it shulde seme ryȝt foule. *and* for þi yif þou semest faire. þi nature ne makiþ nat þat. but þe desceiuau*n*ce of þe fieblesse of þe eyen þat loken. ¶ But p*r*eise þe goodes of þi body as moche as euer þe list. so þat þou know[e] algates þat what so it be. þat is to seyn of þe goodes of þi body whiche þat þou wondrest vpon may ben destroied or dessolued by þe hete of a feuere of þre dayes. ¶ Of alle whiche forseide þinges I may reduc*e*n þis shortly in a so*m*me. ¶ þat þise worldly goodes whiche þat ne mowen nat ȝiuen þat þei byheten. ne ben nat p*er*fit by þe congregaci*ou*n of alle goodes. þat þei ne ben nat weyes ne paþes þat bryngen men to blysfulnesse ne maken men to ben blysful.

Art thou swifter than the tiger? Behold the immense extent of the heavens and cease to admire vile or lesser things. Admire what is still more admirable, the consummate wisdom that governs them. How fleeting is beauty! It fades sooner than the vernal flowers. For, as Aristotle says, if a man were lynx-eyed and could look into the entrails of Alcibiades (so fair outwardly) he would find all foul and loathsome.

Thy nature does not make thee seem beautiful, but the imperfect view of thy admirers. Prize bodily perfections as much as you will, yet a three days' fever will destroy them.

Worldly goods do not give what they promise, do not comprise every good, are not the paths to felicity, nor can of themselves make any one happy.

HEU QUE MISEROS TRAMITE.

[The 8th Metre.]

Allas whiche folie *and* whiche ignorau*n*ce mysledi þ wandryng wrecches fro þe paþe of verrey good. ¶ Certis ȝe ne seken no golde in grene trees. ne ȝe ne

Alas! how through folly and ignorance do men stray from the path of true happiness!

2227 *stynte*—stynt
2228 *whiche*—whych
2230 *whiche*—wych
2231 *seien*—seyn
2234 *as*—omitted
2235 *hiȝt*—hyhte
myȝt[e]—myhte
2237 *alcibiades*—MS. alcidi-
2238 *fayr*—fayre [ades
2238 *þe*—omitted
shulde—sholde
2239 *foule*—fowl
faire—fayr
ne—omitted
2240 *desceiuaunce of þe fieblesse*—deceyuable or the feblesse
2242 *moche*—mochel
2242 *know[e]*—knowe
2243 *þe*—omitted
þi body whiche—the body whych
2247 *a*—omitted
2252 *whiche* (*both*)—whych
2253 *paþe*—paath
goode—goode
2254 *golde*—gold

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Ye do not seek gold upon trees nor diamonds from the vine. Ye lay not your nets to catch fish upon the lofty hills. The hunter goes not to the Tyrrhene waters to hunt the roe. Men know where to look for white pearls, and for the fish that yields the purple dye.

gadren [nat] *pr*ecious stones in þe vines. ne ȝe ne hiden nat ȝoure gynnes in heyȝe mou*n*taignes to kachen fisshe of whiche ȝe may maken ryche festes. and yif ȝow lykeþ to hunte to roos. ȝe ne gon nat to þe foordes of þe water þat hyȝt tyrene. *and* ouer þis men knowen wel þe crikes *and* þe cau*er*nes of þe see yhidd in þe floodes. *and* knowen eke whiche water is most plentiuo*us* of white perles. *and* knowen whiche water habundeþ most of rede purpre. þat is to seyen of a maner shelfisshe w*ith* whiche men dien purpre. *and* knowen whiche strondes habounden most of tendre fisshes or of sharpe fisshes þat hyȝten echynnys. but folk suffren hem self to ben so blynde þat hem ne recchiþ nat to knowe where þilk[e] goodes ben yhidd whiche þat þei coueiten but ploungen hem in erþe *and* seken þere þilke goode þ*at* so*ur*mou*n*teþ þe heuene þat bereþ þe sterres. ¶ what *pr*eyere may I make þat be digne to þe nice þouȝtis of men. but I pr*e*ye þat þei coueite*n* rycches *and* hono*ur*s so þat whan þei han geten þo false goodes wiþ greet trauayle þat þerby þei mowe knowen þe verray goodes.

They know where the most delicate of the finny race abound and where the fierce sea-urchin is to be found. But where the Sovereign Good abides blinded mortals never know, but plunge into the earth below to look for that which has its dwelling in the heavens.

[* fol. 19 *b*.] What doom do the silly race deserve? May they pursue such false joys, and having obtained them, too late find out the value of the true.

HACTENUS MENDACIS FORMAM.

[The 9*ne* prose.] *P*. I have been describing the form of counterfeit happiness, and if you have considered it attentively I shall proceed to give you a perfect view of the true. *B*. I now see that there is no sufficiency in riches, no power in royalty, no esteem in dignities, nor nobility in re-

IT suffisiþ þat I haue shewed hider to þe forme of false wilfulnesse. so þat yif þou look[e] now clerely þe ordre of myn entenc*i*ou*n* requeriþ from hennes forþe to shewe*n* þe verray wilfulnesse. ¶ For q*uod*. I. (b) [I.] se wel now þat suffisau*n*ce may nat comen by richesse. ne power by realmes. ne reuere*n*ce by dignitees. ne gentilesse by glorie. ne ioye by delices. and (p) hast þou wel knowen q*uo*d she þe cause whi it is. Certis me semeþ

2256 *heyȝe*—the hyye *kachen*—kachche
2257 *fisshe*—fysshe
2258 *hunte*—honte *roos*—Rooes
2259 *hyȝt*—hyhte
2260 *crikes*—brykes *yhidd*—MS. yhidde, C. I-hyd
2261, 2262 *whiche*—whych
2263 *shelfisshe*—shelle fysh
2264, 2265 *whiche*—whych
2264 *dien*—deyen
2265 *of*—*with*
2266 *echynnys* — MS. ethynnys, C. Echynnys
2268 *yhidd*—MS. yhidde, C. I-hydd
2270 *goode*—good
2271 *make*—maken
2273 *rycches*—Rychesse
2277 *wilfulnesse* — welefulnesse *look*[*e*]—loke *clerely*—clerly [nesse
2279 *wilfulnesse* — welefulness *For*—For-sothe [*I*.]—from C.
2280 *richesse*—Rychesses
2281 *realmes*—Reames

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q*uod* .I. þat .I. se hem ry3t as þou3 it were þoru3 a litel clifte. but me were leuer knowen hem more openly of þe. Certys q*uod* she þe reso*un* is al redy ¶ For þilk þing þat symply is on þing wiþ outen ony diuisiou*n*. þe errour *and* folie of mankynde departeþ *and* diuidiþ it. *and* misledi þ it *and* tra*n*sporteþ from verray *and* p*er*fit goode. to goodes þat ben false *and* inp*er*fit. ¶ But seye me þis. wenest þou þat he þat haþ nede of power þat hy*m* ne lakkeþ no þing. Nay q*uod* .I ¶ Certis q*uod* she þou seist ary3t. For yif so be þ*at* þer is a þing þat in any p*ar*tie be fieble of power. Certis as in þat it most[e] nedes be nedy of foreine helpe. ¶ Ri3t so it is q*uod* .I. Suffisaunce and power ben þan of on kynde ¶ So semeþ it q*uod* I. ¶ And demyst þou q*uod* she þat a þing þat is of þis manere. þat is to seine suffisau*n*t *and* my3ty au3t[e] to ben dispised. or ellys þ*at* it be ry3t digne of reuerences abouen alle þinges. ¶ Certys q*uod* I it nys no doute þat it nis ry3t wor þi to ben reuerenced. ¶ Lat vs q*uod* she þan adden reuerence to suffisaunce *and* to power ¶ So þat we demen þat þise þre þinges ben alle o þing. ¶ Certis q*uod* I lat vs adden it. yif we willen graunten þe soþe. what demest þou þan q*uod* she is þat a dirke þing *and* nat noble þat is suffisau*n*t reu*er*ent *and* my3ty. or ellys þat is ry3t clere *and* ry3t noble of celebrete of reno*un*. ¶ Considere þan q*uod* she as we han grau*n*tid her byforne. þat he þat ne haþ ne[de] of no þing *and* is most my3ty *and* most digne of hono*ur* yif hym nediþ any clernesse of renou*n* whiche clernesse he my3t[e] nat graunten of hym self. ¶ So þat for lakke of þilke clerenesse he my3t[e] seme febler on any syde or þe

nown, nor joy in carnal pleasures. I have a glimpse of the cause of all this, but I should like a more distinct view. *P.* The cause is obvious—for that which is by nature one and indivisible human ignorance separates and divides, and reverses the true order of things. Does that state which needs nothing stand in need of power? *B.* I should say no. *P.* Right! That which wants power needs external aid. *B.* That is true! *P.* Sufficiency and power therefore are of one nature. *B.* It seems so indeed.

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P. Are power and sufficiency to be despised? Are they not rather worthy of universal respect? *B.* They are doubtless highly estimable. *P.* Add respect to sufficiency and power, and consider all three as one and the same thing. *B.* I see no objection to that view. *P.* But can that be obscure and ignoble which possesses three such attributes? is it not noble and worthy of a shining reputation? He who is most powerful and worthy of renown—if he lack fame which he cannot give to himself, must (by this defect) seem in some measure more weak and abject. He that is sufficiently mighty and esteemed will have necessarily

2287 *þilk*—thylke
on—o
2290 *goode*—good
2291 *seye*—sey
haþ—MS. haþe
2294 *fieble*—feblere
2295 *most[e]*—mot
2296 *helpe*—help
2297 *on*—o
2298 *demyst þou*—demesthow
2299 *seine*—seyn
au3t[e]—owhte
2300 *reuerences*—Reuerence
2302 *nis ry3t*—is ryht
2304 *alle*—al
2305 *willen*—wolen
2306 *dirke*—dyrk
2308 *clere*—cler
2308 *of celebrete*—by celebryte
2310 *haþ*—MS. haþe
2312 *whiche*—whych
my3t[e]—myhte
2314 *clerenesse*—clernesse
my3t[e]—myhte
febler—the febelere

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more outcaste. *Glosa.* þis is to seyne nay. ¶ For who so þat is suffisaunt myȝty *and* reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alredy of hys suffisaunce. boice. I may nat quod I denye it. ¶ But I mot graunten as it is. þat þis þing be ryȝt celebrable by clernesse of renoun *and* noblesse. ¶ þan folweþ it quod she þat we adden clernesse of renoun to þe þre forseide þinges. so þat þer ne be amonges hem no difference. *and* þis is a consequente quod .I. þis þing þan quod she þat ne haþ no nede of no foreine þing. *and* þat may don alle þinges by his strengþes. *and* þat is noble *and* honourable. nis nat þat a myrie þing *and* a ioyful. *boice.* but wenest quod I þat any sorow myȝt[e] comen to þis þing þat is swiche. ¶ Certys I may nat þinke. *P.* ¶ þanne moten we graunt[e] quod she þat þis þing be ful of gladnesse yif þe forseide þinges be soþe. ¶ And also certys mote we graunten. þat suffisaunce power noblesse reuerence *and* gladnesse ben only dyuerse bynames. but hir substaunce haþ no diuersite. *Boice.* It mot nedely be so quod .I. *P.* þilke þinge þan quod she þat is oon *and* simple *in* his nature. þe wikkednesse of men departiþ it *diuidiþ it. *and* whan þei enforcen hem to gete partie of a þing þat ne haþ no part. þei ne geten hem neiþer þilk[e] partie þat nis none. ne þe þing al hole þat þei ne desire nat. *.b.* In whiche manere quod .I. *p.* þilke man quod she þat sekeþ rychesse to fleen pouerte. he ne trauayleþ hym nat to for to gete power for he haþ leuer ben dirk *and* vile. *and* eke wiþdraweþ from hym selfe many naturel delitȝ for he nolde lesen þe moneye þat he haþ as-

an illustrious name. *B.* I cannot deny it, for reputation seems inseparable from the advantages you have just mentioned. *P.* Therefore Renown differs in no wise from the three above-mentioned attributes. And if any one then stands in need of no external aid, can have all he wants, and is illustrious and respected—is not his condition very agreeable and pleasant? *B.* I cannot conceive how such a one can have grief or trouble. *P.* It must then be a state of happiness; and we may also affirm that sufficiency, power, nobility, differ only in name, but not in substance. *B.* It is a necessary consequence. *P.* The depravity of mankind then divides that which is essentially indivisible; and, seeking for a part of that which has no parts, they miss the entire thing [* fol. 20.] which they so much desire.

B. How is that? *P.* He that seeks riches in order to avoid poverty, is not solicitous about power; he prefers meanness and obscurity, and denies himself many natural pleasures that he may not lessen his heaps of pelf.

2315 *seyne*—seyn
2317 *haþ*—MS. haþe
2324 *haþ*—MS. haþe
2325 *his*—hyse
2326 *myrie*—mery
2327 *wenest*—whennes
2328 *sorow myȝt[e]* — sorwe myhte
2329 *graunt[e]*—graunte
2331 *boe*—ben
2331 *also certys*—certes also
2333 *haþ*—MS. haþe
2334 *nedely*—nedly
2336 *þinge*—thing
2337 *gete*—geten
2338 *haþ*—MS. haþe
þilk[e]—thilke
2339 *none*—non
hole—hool
2340 *whiche*—whych
2341 *rychesse*—Rychesses
fleen—MS. sleen, C. flen
2342 *leuer*—leuer
2343 *vile*—vyl
selfe—self
2344 *delitȝ*—delices
lesen—lese
haþ—MS. haþe

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sembled. but certis in þis manere he ne getiþ hym nat suffisaunce þat power forletiþ. *and* þat moleste *prekeþ*. *and* þat filþe makeþ outcaste. *and* þat derknesse hideþ. and certis he *þat* desireþ only power he wastiþ *and* scatriþ rychesse *and* dispiseþ delices *and* eke hono*ur* þat is wiþ out power. ne he ne *preiseþ* glorie no þing. ¶ Certys þus seest þou wel þat many *þingus* failen to hym. for he haþ somtyme faute of many necessites. *and* many anguysses biten hym ¶ *and* whan he may nat don þo defautes awey. he forleteþ to ben myȝty. *and* þat is þe þing þat he most desireþ. *and* ryȝt þus may I make semblable resou*ns* of hono*urs* *and* of glorie *and* of delices. ¶ For so as euery of þise forseide þinges is þe same þat þise oþer þinges ben. þat is to sein. al oon þing. who so þat euer sekeþ to geten þat oon of þise *and* nat þat oþer. he ne geteþ nat þat he desireþ. *Boice.* ¶ what seist þou þan yif þat a man coueiteþ to geten alle þise þinges to gider. *P.* Certys q*uod* she .I. wolde seie þat he wolde geten hym soue-reyne blisfulnes. but þat shal he nat fynde in þo þinges þat .I. haue shewed þat ne mowe nat ȝeuen þat þei by-heten. *boice.* Certys no q*uod* .I. ¶ þan q*uod* she ne sholden men nat by no weye seken blysfulnesse in swiche þinges as men wenen þat þei ne mowe ȝeuen but o þing senglely of alle *þat* me*n* seken. I graunt[e] wel q*uod* .I. ne no soþer þing ne may nat ben said. *P.* ¶ Now hast þou þan q*uod* she þe forme *and* þe causes of false welefulnesse. ¶ Now turne *and* flitte þe eyen of þi þouȝt. for þere shalt þou seen an oon þilk verray blysfulnesse *þat* I haue byhyȝt þee. *b.* Certys q*uod* .I. it is cler *and* opyn. þouȝ þat it were to a blynde man. *and* þat shewedest þou me [ful wel] a

He who lacks power, is pricked with trouble, and rendered an outcast and obscure by his sordid ways, does not possess sufficiency. He who only aims at power squanders his riches, and despises delights and honours unaccompanied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he ceases to have what he most desired—power. In the same way honour, glory, and pleasure, are all inseparable; he that seeks one without the other will fail to obtain his desires. *B.* What then if a man should desire to gain them all at once? *P.* He would then indeed

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desire perfect felicity—but can he ever expect to find it in the acquisitions above mentioned, which do not perform what they promise? *B.* No, surely! *P.* Then happiness is not to be sought in these things which are falsely supposed capable of satisfying our desires? *B.* I confess it, and nothing can be more truly affirmed than this. Turn your mind's eye upon the reverse of all this *false felicity* and you will perceive *the true happiness.* *B.* It is very clear, and I had a complete view of it when you explained to me the causes of its counterfeit.

2346 *prekeþ*—prykketh
2347 *derknesse*—dyrkenesse
2349 *scatriþ*—schatereth
delices—delyc3
2350 *wiþ out*—*with* owte
2351 *many*—manye
2352 *haþ*—MS. haþe
2353 *faute*—defaute
2353 *may*—ne may
2354 *don*—MS. done, C. don
2356 *make*—maken
2357 *forseide*—MS. sorseide
2363 *soureyne*—soue*r*eyn
2365 *mowe*—mowen
2368 *wenen*—wene
mowe—mowen
2370 *graunt[e]*—graunte
soþer—sothere
2371 *said*—MS. saide, C. sayd
2376 [*ful wel*]—from C.

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True felicity consists in a state of sufficiency, of power, and honour—as well as of a shining reputation and every desirable pleasure: and I must confess that true felicity is that which is bestowed by these advantages, as they are in reality all one and the same.

lytel her byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is þilke þe verray *per*fit blisfulnesse þat *per*fitly makiþ a man suffisau*n*t. myȝty. hono*ur*able noble. *and* ful of gladnesse. *and* for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wiþ i*n*ne myne herte. I knowe wel þilke blisfulnesse þat may verrayly ȝeuen on of þe forseide þinges syn þei ben al oon .I. knowe douteles þat þilke þing is þe fulle of blysfulnesse. *P.* O my nurry q*uod* she by þis oppinio*un* q*uo*d she I sey[e] þat þou art blisful yif þou putte þis þer to þat I shal seine. what is þat q*uod* .I ¶ Trowest þou þat þer be any þing in þis erþely mortal toumblyng þinges þat may bryngen þis estat. Certys q*uod* I trowe it nat. *and* þou hast shewed me wel þat ouer þilke goode þer is no þing more to ben desired. *P.* þise þinges þan q*uod* she. þat is to seyne erþely suffisaunce *and* power. *and* swiche þinges eyþer þei semen likenesse of verray goode. or ellys it semeþ þat þei ȝeuen to mortal folk a maner of goodes þat ne ben nat perfit. ¶ But þilke goode þat is verray *and* per*fit*. þat may þei nat ȝeuen. *boice.* I. accorde me wel q*uod* .I. þan q*uod* she for as moche as þou hast knowen whiche is þilke verray blisfulnesse. *and* eke whiche þilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by desceit semen verray goodes. ¶ Now byhoueþ þe to knowen *whennes *and* where þou mowe seek[e] þilke verray blisfulnesse. ¶ Certys q*uod* I þat desijr I gretly *and* haue abiden longe tyme to herkene it. ¶ But for as moche q*uod* she as it likeþ to my disciple plato in his book of *in* thimeo. þat in ryȝt lytel þinges men sholde bysechen þe helpe of god. ¶ what iugest þou þat be

2385 you in this conviction, provided you add but one limitation.

B. What is that?

P. Thinkest thou that any thing in this world can confer this happiness? (the sovereign good).

B. I think not; for nothing can be desirable beyond such a state of perfection.

P. These imperfect things above mentioned only confer the shadow of the supreme good, or at most only an imperfect felicity, but they cannot bestow true and perfect happiness.

B. I quite agree with you.

P. Then, knowing the difference between true and false felicity you must now learn where to look for

2401 this supreme felicity.

P. But, as Plato [* fol. 20 *b.*] says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good?

2377 *byforne*—by-forn
2378 *blysfulnesse* — MS. blyndenesse, C. blysfulnesse
2385 *of*—omitted
2386 *nurry*—norye
2387 *sey[e]*—seye
2388 *seine*—seyn
2389 *þis*—thise
2390 *nat*—nawht
2393 *seyne*—sey
2395 *ȝeuen*—yeue
2397 *goode*—good
2399 *whiche*—which
2401 *seyne*—seyn
2402 *knowen*—knowe
2403 *seek[e]*—seke
2405 *herkene*—herknen
2407 *sholde*—sholden
2408 *bysechen*—by-shechen
helpe—help

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[now] to done so þat we may deserue to fynde þe sete of þilke souereyne goode. *B.* ¶ Certys q*uod* .I. I. deme þat we shulle clepen to þe fadir of alle goodes. ¶ For wiþ outen hym nis þer no þing founden ary3t. þou seist a-ry3t q*uod* she. and bygan on-one to syngen ry3t þus.

O QUI PERPETUA.

O þou fadir creatour of heuene *and* of erþes þat gouernest þis worlde by *per*durable resou*n* þat comaundist þe tymes for to gon from tyme þat age had[de] bygy*nn*yng. þou þat dwellest þi self ay stedfast *and* stable *and* 3iuest alle oþer þinges to ben moeued. ne forein causes necesseden þe neuer to *com*poune werke of floterynge mater. but only þe forme of souereyne goode y-set wiþ i*nn*e [þe] wiþ outen envie þat moeued[e] þe frely. þou þat art alþerfairest beryng þe faire worlde in þi þou3t. formedest þis worlde to þe likkenesse semblable of þat faire worlde in þi þou3t. þou drawest alle þinges of þi souereyne ensampler. *and* comaundedist þat þis worlde *per*fitlyche ymaked haue frely *and* absolut hyse *per*fit parties. ¶ þou byndest þe element3 by noumbres *pro*porcionables. þat þe colde þinges mowen accorde wiþ þe hote þinges. *and* þe drye þi*n*ges wiþ þe moyst þinges. þat þe fire þat is purest ne fleye nat ouer heye. ne þat þe heuynesse ne drawe nat adou*n* ouer lowe þe erþes þat ben plounged in þe watres. ¶ þou knyttest to-gidre þe mene soule of treble kynde moeuyng alle þinges. *and* diuidest it by membres accordynge. ¶ And whan it is þus diuided it haþ assembled a moeuyng in two roundes. ¶ It goþ to tou*r*ne

B. Let us invoke the Father of all things. You are right, said Philosophy, and thus she sang:—

O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme [The 9ne Metur.] command Time flows from the birthofages,Thou, firm and unchanged thyself, makest all things else to move! Thy sovereign will to floating matter gave its various forms, impelled by no exterior causes, but by the Idea of the 2419 Best in thy great mind conceived void of malice. Fairest thyself bearing the world's figure in thy thought, thou didst create the world after that prototype, and dost draw all things from the image of the fair Supreme, and dost command that this world should have perfect parts. By harmonious measures thou dost bind fast the elements, so that there is no discordance between things cold and hot, or between the moist and the dry. That the fire may not fly too high, and that weight may not press the earth and water lower than they are now placed, thou didst join the Middle Soul (of a threefold nature) moving all things, and then by agreeing

2409 [*now*]—from C.
2410 *souereyne goode*—verray good
2411 *shulle*—shollen *to*—omitted
2413 *on-one*—anon
2415 *worlde*—world
2416 *from*——*age*—from syn þat age *had*[*de*]—hadde
2417 *stedfast*—stedefast
2418 *oþer*—oothre
2419 *forein*—foreyne *werke*—werk
2420 *souereyne goode*—souereyn good
2421 *y-set*—MS. y-sette, C. Iset *wiþ inne*—*with* in [*þe*]—the *wiþ outen*—*with* owte *moeued*[*e*]—moeuede
2422 *alþerfairest* — alderfayrest
2422-24-26 *worlde*—world
2423 *likkenesse*—lyknesse
2426 *and absolut*—C. omits
2427 *hyse*—hys
2430 *fire*—fyr *fleye*—fle
2431 *drawe*—drawen
2435 *haþ*—MS haþe
2436 *goþ*—MS. goþe

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numbers didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encompassing the profound mind doth by that fair idea turn the heaven. Thou by such causes dost raise all souls and lesser lives, and adaptest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by thy kind law like a recoiling flame. O Father, elevate our souls and let them behold thy august throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendour shine (in our minds). For thou art ever clear, and to the good art peace and rest. He who looks on thee beholds beginning support, guide, path and goal, combined!

Now that thou hast had a faithful representation of future felicity as well as of the true happiness, I shall show thee in what the Perfection of Happiness consists.

Our best plan will be to inquire whether there be in nature such a good as thou hast lately defined, lest we be deceived by the vanity of Imagination and be carried beyond the truth of the matter subjected to our inquiry.

azein to hym owen self. *and* environeþ a fulle deep þouȝt. *and tourniþ* þe heuene by semblable ymage. þou by eue*n*lyk causes enhau*n*sest þe soules *and* þe lasse liues *and* ablynge hem heye by lyȝt[e] cartes. þou sewest hem in to heuene *and* in to erþe. *and* whan þei ben conuertid to þe by þi benigne lawe. ¶ þou makest hem retorne aȝeine to þe by aȝein ledyng fijr. ¶ O fadir yif þou to þi þouȝt to stien vp in to þi streite sete. *and* graunte [hym] to enviroune þe welle of good. *and* þe lyȝte yfounde graunte hym to ficchen þe clere syȝtes of hys corage in þe. ¶ And scatre þou *and* to-breke [thow] þe weyȝtes *and* þe cloudes of erþely heuynesse. *and* shyne þou by þi bryȝtnes. for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art by-gy*m*ny*n*ge. berere. ledere. paþ *and ter*me to loke on þe [þat] is oure ende. *Glose.* 2452

QUONIAM IGITUR QUI SCIT.[1] [1 Read que sit.]

FOr as moche þan as þou hast seyn. whiche is þe forme of goode þat nys nat *per*fit. *and* whiche is þe forme of goode þat is *per*fit. now trowe I þat it were goode to shewe in what þis p*er*fecci*oun* of blisfulnesse is set. *and* in þis þing I trowe þat we sholden first enquere forto witen yif þat any swiche manere goode as þilke goode þat þou hast diffinissed a lytel her byforne. þat is to seine souereyne goode may be founden in þe nature of þinges. For þat veyne ymaginaci*oun* of þouȝt ne desceiue vs nat. *and* putte vs oute of þe soþefastnesse of þilke þinge þat is su*m*myttid to vs. þis is to seyne. but it may nat ben denoyed þat þilke goode ne is. ¶ and þat it nis ryȝt as a welle of alle goodes. ¶ For

2437 *owen*—C. omits
2438 *tourniþ*—MS. tourniþe
2439 *euenlyk*—euene lyke
2440 *lyȝt[e]*—lyhte
2442 *benigne*—bygynnynge
2444 *yif*—yiue þi *streite*—the streyte
2445 *[hym]*—from C.
2446 *lyȝte*—lyht
2448 *[thow]*—from C.
2449 *bryȝtnes*—bryhtnesse
2451 *paþ*—MS. paþe; paath
2452 *[þat]*—that
2453 *whiche*—which [good
2454 - 55 - 56 - 58 - 59 *goode*—
2454 *whiche*—whych
2457 *set*—MS. sette, C. set
2460 *seine*—seyn
2460 *souereyne goode*—souereyn good *be founden*—ben fownde
2461 *veyne*—veyn
2463 *þis is to seyne*—C. omits
2464 *denoyed*—MS. deuoyded, C. denoyed *goode*—good
2465 *of*—MS. of of

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al þing þat is cleped *inperfit*. is proued *inperfit* by þe amenusynge of *perfecciou*n. or of þing þat is *perfit*. *and* her of comeþ it. þat in euery þing general. yif þat. þat men seen any þing þat is *inperfit* * certys in þilke general þer mot ben so*mme* þing þat is *perfit*. ¶ For yif so be þat *perfecciou*n is don awey. men may nat þinke nor seye fro whe*nnes* þilke þing is þat is cleped inperfit. ¶ For þe nature of þinges ne token nat her bygynnyng of þinges amenused *and* *inperfit*. but it *procedi*þ of þ*ingus* þat ben al hool. *and* absolut. *and* descendeþ so doune in to outerest þinges *and* in to þ*ingus* empty *and* wiþ oute fruyt. but as I haue shewed a litel her byforne. þat yif þer be a blisfulnesse þat be frele *and* vein *and* in*perfit*. þer may no man doute. þat þer nys som blisfulnesse þat is sad stedfast *and* *perfit*. b. þis is concludid q*uod* I fermely *and* soþefastly. *P.* But co*n*sidere also q*uod* she in wham þis blisfulnesse enhabiteþ. þe co*mmune* acordaunce *and* conceite of þe corages of men *proueþ* *and* graunteþ þat god *prince* of alle þ*ingus* is good. ¶ For so as no þing ne may ben þou3t bettre þan god. it may nat ben douted þan þat [he þ*at*] no þing is bettre. þat he nys good. ¶ Certys resou*n* shewe*þ* þat god is so goode þat it *proueþ* by verray force þat *perfit* goode is in hym. ¶ For yif god ne is swiche. he ne may nat ben *prince* of alle þinges. for certis som þing possessyng in hy*m* self *perfit* goode sholde ben more þan god. *and* [it] sholde seme þat þilke þing were first *and* elder þan god. ¶ For we han shewed ape*r*tly þat alle þinges þat ben *perfit*. ben first or þinges þat ben inperfit. ¶ And for þi for as moche as [that] my resou*n* or my *proces* ne go nat awey wiþoute an ende. we ou3t[e] to graunten þat þe souereyne god is ry3t ful of

The sovereign good does exist, and is the source of all other good. When we say that a thing is *imperfect* we [* fol. 21.] assert that there is something else of its kind *perfect*. Nature takes not her origin from things diminished and imperfect; but, proceeding from an entire and absolute substance, descends into the remotest and most fruitless things. If there be an imperfect and fading felicity there must also be one stable and perfect. But now consider wherein this felicity resides. That God is the governor of all things is proved by the universal opinion of all men. For since nothing may be conceived better 2482 than God, then He who has no equal in goodness must be good. Reason clearly demonstrates (1) that God is good, and (2) that the sovereign good exists in him. If it were not so He could not be the Ruler of all things, for there would be some other being excelling him who possesses the supreme good and who must have existed before Him. And we have already shown that the perfect precedes the imperfect; wherefore, that our reasonings may not run on with infinity, we must confess that the Supreme God is full of perfect and consummate good.

2466 *al þing*—alle thing
2468 *her of comeþ*—ther of comht
2470 *somme*—som
2471 *don*—MS. done, C. don
2473 *token*—took
2475 *hool*—hoole
2476 *doune*—down
2477 *wiþ oute fruyt*—with owten frut
2480 *stedfast*—stydefast
2481 *fermely*—MS. fennely, C. fermely
soþefastly—sothfastly
2486 [*he þat*]—from C.
is bettre—nis bettre
2488-89-91 *goode*—good
2489 *swiche*—swych
2492 [*it*]—from C.
seme—semen
2493 *elder*—eldere
2495 [*that*]—from C.
2496 *proces*—processes
2497 *ou3t[e]*—owen

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And as we have seen that the perfect good is true happiness, it follows that the true felicity resides in the Supreme Divinity. But let us see how we can firmly and irrefragably prove that the Supreme God contains in his own nature a plenitude of perfect and consummate good.

souereyne perfit goode. and we han establissed þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verray blysfulnesse is] yset in souereyne god.

B. þis take I wel quod .I. ne þis ne may nat be wiþseid in no manere. ¶ But I preie þe quod she see now how þou mayst preuen holily *and* wiþ-outen corrupcioun þis þat I haue seid. þat þe souereyne god is ryȝt ful of souereyne goode. [In whych manere quod I.] wenest þou ouȝt quod she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self. ¶ of whiche souereyne goode men proueþ þat he is ful ryȝt as þou myȝtest þinken. þat god þat haþ blisfulnesse in hym self. *and* þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of hym self. þou mayst wene þat he þat ȝaf þilke good to god. be more goode þan is god. ¶ But I am byknowen *and* confesse *and* þat ryȝt dignely þat god is ryȝt worþi abouen alle þinges. ¶ And yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] conioigned þise diuers þinges to-gidre. *and* eke at þe last[e] se wel þat o þing þat is diuers from any þing. þat þilke þing nis nat þat same þing. fro whiche it is vndirstonden to ben diuers. þan folweþ it. þat þilke þing þat by hys nature is dyuers from souereyne good. þat þat þing nys nat souereyne good. but certys þat were a felonous corsednesse to þinken þat of hym. þat no þing nis more worþe. For alwey of alle þinges. þe nature

2508

God has received this good from without, then you must believe that the giver of this good is more excellent than God the receiver.

But we have concluded that there is nothing more excellent than God. But if this supreme good is in Him by nature, and is nevertheless of a different substance, we cannot conceive, since God is the author of all things, what could have united these two substances differing one from another. Lastly, a thing which essentially differs from another cannot be the same with that from which it is supposed to differ. Consequently, what in its nature

2522

differs from the chief good cannot be the supreme good. But it would be impious and profane thus to conceive of God, since nothing can excel Him in goodness and worth.

2498 *goode*—good
2499 *souereyne goode*—souereyn good
2500 [*þat*——*is*]—from C.
yset—MS. ysette, C. set
2501 *be*—ben
wiþseid — MS. wiþseide, C. withseid
2503 *wiþ-outen*—with-owte
2504 *seid*—MS. seide, C. seyd
2505 *souereyne goode*—souereyn good
2505 [*In*——*I*]—from C.
2506 *ouȝt*—awht
2507 *þan of*—owt of
2508 *whiche*—whych
souereyne goode—souereyn good
2509 *haþ*—MS. haþe
2510 *þat ilke*—thilke
2511 *were*—weren
2514 *goode*—worth
2517 *from*—fro
[*hym*]—from C.
2518 *feyne*—faigne
2519 *feyne*—feigne
[*hath*]—from C.
2520 *last*[*e*]—laste
2521 *o*—a
2522 *whiche*—whych
2524 *from*—fro
2527 *nis*—is

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of hem ne may nat ben better þan his bygy*n*nyng. ¶ For whiche I may concluden by ry3t uerray reso*u*n. þat þilke þat is bygynnyng of alle þinges. þilke same þing is good in his substaunce. *B.* þou hast seid ry3tfully q*uo*d .I. *P.* But we han graunted q*uo*d she þat souereyne good is blysfulnes. þat is so þe q*uo*d .I. þan q*uo*d she mote we nedes graunten *and* confessen þat þilke same souereyne goode be god. ¶ Certys *q*uod .I. I ne may nat denye ne wiþstonde þe reso*u*ns p*ur*posed. and I see wel þat it folweþ by strengþe of þe p*re*misses. ¶ Loke nowe q*uo*d she yif þis be proued [yit] more fermely þus. ¶ þat þer ne mowen nat ben two souereyne goodes þat ben diuerse amo[n]ges hem self. þat on is nat þat þat oþer is. þan [ne] mowen neiþer of hem ben p*er*fit. so as eyþer of hem lakkiþ to oþir. but þat þat nis nat p*er*fit men may seen apertly þat it nis nat souereyne. þe þinges þan þat ben souereynely goode ne mowen by no wey ben diuerse. ¶ But I haue wel conclude þat blisfulnesse *and* god ben [the] souereyne goode. For whiche it mot nedes be þat souereyne blisfulnesse is souerey[ne] dyuynite. ¶ No þing q*uo*d I nis more soþefast þan þis ne more ferme by reso*u*n. ne a more worþi þing þan god may nat ben concluded. *P.* vpon þise þinges þan q*uo*d she. ry3t as þise geometriens whan þei han shewed her *pro*posicio*u*ns ben wont to bryngen in þinges þat þei clepen porismes or declarac*iou*ns of forseide þinges. ry3t so wil I 3eue þe here as a corolarie or a mede of coroune. For whi. for as moche as by þe getynge of blisfulnesse men ben maked blysful. *and* blisfulnesse is diuinite. ¶ þan is it manifest *and* open þat by þe getyn*g* of diuinite men ben makid blisful. ry3t as by þe getynge of iustice . . .

In fact, nothing can exist whose nature is better than its origin. We may therefore conclude that the Author of all things is really and substantially the supreme Good. *B.* Most rightly said! *P.* But you have owned that true felicity is the sovereign good; then you must also [* fol. 21 *b.*] grant that God is that true felicity. *B.* Your conclusions follow from your premises. *P.* Let us see whether we cannot prove this more convincingly by considering it in this view, that there cannot be two sovereign goods which differ in themselves. For it is plain that of the goods that differ one cannot be what the other is; wherefore neither of them 2545 can be perfect where one wants the other. That which is not perfect cannot be the supreme good. Neither can the chief good be essentially different. But it has been shown that God and happiness are the chief good, wherefore the sovereign felicity and the Supreme Divinity are one and the same. Following then the examples of geometricians who deduce their consequences from their propositions, I shall deduce to thee something like a corollary as follows:—Because by the attainment of felicity men become happy, and

2528 *better*—bettre
2529 *whiche*—whych
2531 *seid*—MS. seide, C. seyd
2533 *soþe*—soth
2534 *mote*—moten
2539 [*yit*]—from C.
2541 *is* (1)—nis
2541 *oþer*—othre
[*ne*]—from C.
2546 *conclude*—concluded
2547 [*the*] from C.
goode—good *be*—ben
2549 *soþefast*—sothfast
ferme — MS. forme, C. ferme
2552 *proposicious* — MS. proporsiouns, C. proposiciouns
2553 *porismes* — MS. poeismes, C. porysmes
2554 *wil*—wole

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as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by partaking of Divinity they must necessarily, and by parity of reason, become gods. Every happy man then is a god. But by nature there is only *One*; but by participation of Divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute conjointly the body of

2574 happiness, or whether there is not some one of these particular things that may complete the substance or essence of it, and to which all the rest have a relation?

B. Illustrate this matter by proper examples.

P. As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal?

and by þe getyng of sapience þei ben maked wise. ¶ Ryȝt so nedes by þe semblable resou*n* wha*n* þei han getyn diuinite þei ben maked goddys. þan is euery blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe p*ar*ticipac*iou*n*s* of diuinite þere ne letteþ ne disturbeþ no þing þat þer ne ben many goddes. ¶ þis is q*uo*d .I. a faire þing *and* a p*re*cious. ¶ Clepe it as þou wolt. be it corolarie or porisme or mede of coroune or declarynges ¶ Certys q*uo*d she no þing nis fairer. þan is þe þing þat by resou*n* sholde ben added to þise forseide þinges. what þing q*uo*d .I. ¶ So q*uo*d she as it semeþ þat blisfulnesse conteniþ many þinges. it were forto witen wheþir [þ*at*] alle þise þinges maken or conioignen as a maner body of blysfulnesse by diuersite of parties or [of] me*m*bris. Or ellys yif any of alle þilke þ*ingus* be swyche þat it acomplise by hy*m* self þe substaunce of blisfulnesse. so þat alle þise oþer þinges ben referred and brouȝt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde q*uo*d I þat þou makedest me clerly to vndirstonde what þou seist. *and* þat þou recordest me þe forseide þinges. ¶ Haue I nat iuged q*uo*d she. þat blisfulnesse is goode. ȝis forsoþe q*uo*d .I. *and* þat souereyne goode. ¶ Adde þan q*uo*d she þilke goode þat is maked blisfulnes to alle þe forseide þinges. ¶ For þilke same blisfulnesse þat is demed to ben souereyne suffisaunce. þilke self is souereyne power. souereyne reuerence. sou*e*reyne clernesse or noblesse *and* souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisance power *and* þise oþer þinges. ben þei þan as membris of blisfulnesse. or ben þei referred *and* brouȝt to souereyne good. ¶ Ryȝt as alle þinges þat ben brouȝt to þe chief of hem.

2563 *oon*—o
2564 *letteþ*—let
2566 *faire*—fayr
2567 *porisme*—MS. pousme, C. porisme
2572 [*þat*]—from C.
2573 *maner*—manere *by*—be
2574 [*of*]—from C.
2575 *swyche*—swych
2576 *oþer*—oothr*e*
2577 *seyne*—seyn
2578 *chief*—chef
2581 *goode ȝis*—good ys
2582 *souereyne goode*—soue-reyn good
2583 *goode*—good
2585 *self*—selue
2588 *þise*—C. omits *seyne*—seyn
2589 *oþer*—oothr*e*
2591 *brouȝt*—MS. wrouȝt, C. browht

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b. I vndirstonde wel *quod* .I. what þou *pur*posest to seke. but I desijr[e] to herkene þat þou shewe it me. *p.* Take now þus þe discressioun of þis questioun *quod* she. yif al þise þinges *quod* she weren membris to felicite. þan weren þei diuerse þat oon fro þat oþer. ¶ And swiche is þe natur*e* of par*ties* or of membris. þat dyuerse membris compounen a body. ¶ Certis *quod* I it haþ wel ben shewed her byforne. þat alle þise þinges ben alle on þing. þan ben þei none membris *quod* she. for ellys it sholde seme þat blisfulnesse were conioigned *al of one membre alone. but þat is a þing þat may nat ben doon. þis þing *quod* .I. nys nat doutous. but I abide to herkene þe remenaunt of þe questioun. þis is open *and* clere *quod* she. þat alle oþer þinges ben referred *and* brouȝt to goode. ¶ For þerfore is suffisaunce requered. For it is demed to ben good. *and* forþi is power requered. for men trowen also þat it be goode. and þis same þing mowe we þinken *and* coueiten of reuerence *and* of noblesse *and* of delit. þan is souereyne good þe soume *and* þe cause of alle þat auȝt[e] be desired. forwhi þilke þing þat wiþ-holdeþ no good in it self ne semblaunce of goode it ne may nat wel in no manere be desired ne requered. *and* þe contrarie. For þouȝ þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode ȝit ben þei desired as þouȝ [þat] þei were verrayly goode. *and* þerfore is it þat men auȝten to wene by ryȝt þat bounte be souereyne fyn *and* þe cause of alle þinges þat ben to requeren. ¶ But certis þilke þat is cause for whiche men requeren any þing. ¶ it semeþ þat þilke same þing be most desired. as þus yif þat a wyȝt wolde ryde for cause of hele. he ne desireþ nat so mychel þe

B. I see what you are aiming at, and I am desirous to hear your arguments.
P. If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happi-
[* fol. 22.]
ness might be made up of one member—which is absurd and impossible.
B. This I doubt not, but I desire to hear the sequel.
P. All the things above-mentioned must be tried by
2607 Good, as the rule and square. Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.

2593 *desijr[e] to herkene*—desire for to herkne
2594 *Take*—tak
2596 *fro*—from
2597 *swiche*—swhych
2600 *on þing*—othing
2602 *one*—on
2603 *ben doon*—be don
2604 *herkene*—herknen
2605 *clere*—cler
oþer—oothre
2606 *goode*—good
2609 *goode*—good
mowe—mowen
2617 [*þat*]—from C.
were verrayly — weeren verraylyche
2618 *þerfore*—therfor
auȝten—owhten
2619 *alle*—alle the
2620 *whiche*—whych
2623 *mychel*—mochel

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moeuyng to ryden as þe effect of his heele. Now þan syn þat alle þinges ben requered for þe grace of good. þei ne ben [nat] desired of alle folk more þan þe same good ¶ But we han graunted þat blysfulnesse is þat þing for whiche þat alle þise oþer þinges ben desired. þan is it þus þat certis only blisfulnesse is requered *and* desired ¶ By whiche þing it shewe þ clerely þat good *and* blisfulnesse is al oone *and* þe same substaunce. ¶ I se nat q*uod* I wher fore þat men myȝt[en] discorden in þis. *p. and* we han shewed þat god *and* verrey blysfulnesse is al oon þing ¶ þat is soþe q*uod* .I. þan mowe we conclude sikerly þ*at* þe substaunce of god is set in þilke same good *and* in noon oþer place. 2636

Since all things are sought after for the sake of Good, they cannot be more desirable than the good itself. It has been shown that all the aforesaid things are only pursued for the sake of happiness—hence it is clear that good and happiness are essentially the same. *B.* I see no cause to differ from you. *P.* It has been proved that God and happiness are identical and inseparable. *B.* That is true. Therefore the substance of God is also the same as that of the Supreme Good.

NUNC OMNES PARITER ETC.

[The 10th Metur.] Come hither, all ye that are captives—bound and fettered with the chains of earthly desires;—come to this source of goodness, where you shall find rest and security. [Chaucer's gloss upon the Text.] Not the gold of Tagus or of Hermus, nor the gems of India, can clear the mental sight from vain delusions, but rather darken it. Such sources of our delight are found in the earth's gloomy caverns,—but the bright light that rules the heavens dispels the darkness of the soul. He who has seen this light will confess that the beams of the sun are weak and dim.

O Come þ alle to-gidre now ȝe þat ben ycauȝt *and* ybounde wiþ wicked[e] cheines by þe deceiuable delit of erþely þinges inhabytynge in ȝoure þouȝt. here shal ben þe reste of ȝoure laboures. here is þe hauene stable in peisible quiete. þis al oone is þe open refut to wreches. *Glosa.* þis is to seyn. þat ȝe þat ben combred *and* deceyued wiþ worldly affecc*iouns* come þ now to þis souereyne good þat is god. þat is refut to hem þat wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe ryuere Tagus ȝiue þ ȝow wiþ his golden[e] grauels. or ellys alle þe þynges þat þe ryuere herm*us*. ȝiue þ wiþ his rede brynke. or þat yndus ȝiue þ þat is nexte þe hote p*ar*tie of þe worlde. þat medele þ þe grene stones (smaragde) wiþ þe white (margarits). ne sholde nat cleren þe lokynge of ȝoure þoȝt. but hiden raþer ȝoure blynde corages wiþ *in*ne hire dirkenesse ¶ Alle þat like þ ȝow here *and* excitiþ *and* moeue þ ȝoure þouȝtes.

2624 *moeuyng*—moeuynge
2626 [*nat*]—from C.
2628 *oþer*—oothre
2630 *clerely*—clerly
good and blisfulnesse—of good *and* of blysfulnesse
2631 *oone*—oon
2632 *myȝt[en]*—myhten
2634 *oon*—oo
2634 *soþe*—soth
2635 *mowe*—mowen
2636 *set*—MS. sette, C. set
2638 *wicked[e]*—wyckyde
2639, 2640 *here*—her
2640 *hauene* — MS. heuene, C. hauene
2641 *al oone*—allone
2643 *worldly*—worldely
2645 *come*—comyn
2646 *golden[e]* *grauels* — goldene grauayles
2647 *þynges*—MS. rynges, C. thinges
hermus—MS. herinus, C. herynus
2648 *nexte*—next
2649 *worlde*—world

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þe erþe haþ noryshed it in hys lowe caues. but þe shynyng by þe whiche þe heuene is gouerned *and* whennes þat it haþ hys strengþe þat chaseþ þe derke ouerþrowyng of þe soule. ¶ And who so euer may knowen þilke lyȝt of blisfulnesse. he shal wel seine þat þe white bemes of þe sonne ne ben nat cleer. 2659

B. I assent, and am convinced by the force of your arguments.
P. But how greatly would you value it, did you fully know what this good is?
B. I should value it infinitely if at the same time I might attain to the knowledge of God, who is the sovereign good.

ASSENCIOR INQUAM CUNCTA. Boice.

[The 11 *prose.*]

I assent[e] me q*uo*d .I. For alle þise þinges ben strongly bounden wiþ ryȝt ferme resou*n*s. how mychel wilt þou p*r*eisen it q*uo*d she. yif þat þou knowe what þilke goode is. I wol p*r*eise it q*uo*d I by price wiþ outen ende. ¶ yif it shal bytyde me to knowe also to-gidre god þat is good. ¶ certys q*uo*d she þat shal I do þe by verray resou*n*. yif þat þo þinges þat I haue conclude[d] a litel her by *forne dwellen oonly in hir first[e] grauntyng. *Boice.* þei dwellen graunted to þe q*uo*d .I. þis is to seyne as who seiþ .I. graunt þi forseide conclusiou*n*s. ¶ Haue I nat shewed þe q*uo*d she þat þe þinges þat ben requered of many folke. ne ben nat verray goodes ne p*er*fit. for þei ben diu*er*se þat oon fro þat oþer. *and* so as eche of hem is lakkyng to oþer. þei ne han no power to bryngen a good þ*a*t is ful *and* absolute. ¶ But þan atte arst ben þei verray good whan þei ben gadred to-gidre al in to a forme *and* in to oon wirchy*n*g. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* miryþe. ¶ And forsoþe but alle þise þ*in*ges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe nou*m*bre of þinges. þat au3ten ben requered or desired. *b.* ¶ It is shewed q*uo*d .I. ne her of may þer no man douten. *p.* þe þinges þan q*uo*d she þat ne

[* fol. 22 *b.*]

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P. I shall elucidate this matter by incontrovertible reasons if thou wilt grant me those things which I have before laid down as conclusions.
B. I grant them all.
P. Have I not shown that the things which the majority of mankind so eagerly pursue are not true and perfect goods, for they differ from one another; and because where one of them is absent the others cannot confer absolute happiness (or good)? Have I not shown, too, that the true and chief good is made up of an assemblage of all the goods in such a way, that if sufficiency is an attribute of this good, it must at the same time possess

2678

power, reverence, &c. If they be not one and the same, why should they be classed among desirable things? While these things differ from one another they are not goods;

2654, 2656 *haþ*—MS. haþe
2654 *hys*—hyse
2656 *chaseþ þe derke*—eschueth the dyrke
2657 *euer*—C. omits
2658 *seine*—seyn
2660 *assent[e]*—assente
2662 *mychel*—mochel
2663 *goode*—good
2664 *price*—prys
2669 *is*—omitted
seyne—seyn
2671 *folke*—folkes
2673 *oþer*—oothre
eche—ech
2675 *absolute*—absolut
2675 *atte arst*—at erste
2676 *al*—alle
a—O
2677 *to*—omitted
wirchyng—wyrkynge
2678 *þilk*—thilke
2681 *put*—MS. putte, C. put
au3ten—owhten

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but as soon as they become one then they are made goods.—Do not they owe their being good to their unity?
B. So it appears.
P. Do you confess that everything that is good becomes such by the participation of the sovereign good or no?
B. It is so.
P. Then you must own that unity and good are the same (for the substance of those things must be the same, whose effects do not naturally differ).
B. I cannot gainsay it.
P. Do you not perceive that everything which exists is permanent so long as it preserves its unity—but as soon as it loses this, it is dissolved and annihilated?

ben none goodes whan þei ben diuerse. *and* whan þei bygynnen to ben al o þing. þan ben þei goodes. ne comiþ it hem nat þan by þe getynge of unite þat þei ben maked goodes. *b.* so it semeþ q*uo*d .I. but alle þing þat is good q*uo*d she grauntest þou þat it be good by p*ar*ticipac*ioun* of good or no. ¶ I graunt[e] it q*uo*d .I. ¶ þan mayst þou graunt[en] it q*uo*d she by sembleable reso*un* þat oon *and* good ben o same þing. ¶ For of þinges [of] whiche þat þe effect nis nat naturely diuerse nedys þe substaunce mot ben o same þinge. I ne may nat denye it q*uo*d I. ¶ Hast þou nat knowen wel q*uo*d she. þat al þing þat is haþ so longe his dwellyng *and* his substaunce. as longe is it oone. ¶ but wha*n* it forletiþ to ben oone it mot nedis dien *and* corrumpe togidre. ¶ In whiche manere q*uo*d .I. ¶ Ry3t as in beestes q*uo*d she. whan þe soule *and* þe body ben co*n*ioigned in oon *and* dwellen to-gidre it is cleped a beest. *and* whan hire vnite is destroied by disseueraunce þat oon fram þat oþir. þan shewe þ it wel þat it is a dede þ*ing*. *and* þat it is no lenger no beste. *and* þe body of a wy3t while it dwelleþ in oon forme by coniuncc*ioun* of membris it is wel seyn þat it is a figure of mankynde. and yif þe partyes of þe body ben [so] diuide[d] *and* disseuered þat oon fro þat oþir þat þei destroien vnite. þe body forletiþ to ben þat it was byforne. ¶ And who so wolde renne in þe same manere by alle þinges he sholde seen þat wiþ outen doute euery þinge is in his substaunce as longe as it is oon. *and* whan it forletiþ to ben oon it dieþ *and* p*er*issiþ. *boice.* whan I considre q*uo*d I many þinges I see noon oþ*er*. ¶ Is þer any þing þanne q*uo*d she þat in as moche as it lyueþ naturely. þat forletiþ þe appetit or talent of

2700

B. How so?
P. In the animal creation as long as the soul and the body are united and conjoined in one, this being is called an animal or beast, but when the union is dissolved by the separation of these, the animal perishes and is no longer a beast. The same may be said of man and all other things; they subsist while unity is preserved, but as soon as that is destroyed the things themselves lose their existence.
B. I believe we should find this true in every case.
P. Is there anything which acts naturally that forgoes this desire of existence and wishes for death and corruption?

2684 *none*—no
2685 *al o*—alle oon
2686 *comiþ*—comth
2689 *graunt[e]*—graunte
2690 *mayst þou graunt[en]* mosthow graunten
2692 [*of*]—from C.
2695 *al*—alle
haþ—MS. haþe
2696, 2697 *oone*—oon
2698 *whiche*—which
2703 *dede*—ded
lenger—lengere
beste—beest
2704 *while*—whil
oon—oo
2706 [*so*] *diuide[d]*—so deuydyd
2709 *so*—omitted
2713 *many*—manye

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hys beynge. *and* desireþ to come to deeþ *and* to corrupcioun. ¶ yif I considere q*uod* I þe beestes þat han any manere nature of willy*n*ge or of nillynge I ne fynde no þing. but yif it be constreyned fro wiþ out forþe. þat forletiþ or dispiseþ to lyue *and* to dure*n* or þat wole his þankes hasten hy*m* to dien. ¶ For euery beest trauayleþ hy*m* to defende *and* kepe þe sauuacioun of lijf. *and* escheweþ deeþ *and* destruccioun. *b.* but certys I doute me of herbes *and* of trees. þat is to seyn þat I am in a doute of swiche þinges as herbes or trees þat ne han no felyng soule. ne no naturel wirchynges seruyng to appetite as beestes han wheþer þei han appetite to dwelle*n* *and* to duren. ¶ Certis q*uod* she ne þer of þar þe nat doute. ¶ Now look vpon þise herbes *and* þise trees. þei waxen firste in swiche place as be*n* couenable to hem. in whiche place þei ne mowen nat sone dien ne dryen as longe as hire nature may defenden he*m*. ¶ For some of hem waxen in feldes *and* some in mountaignes. *and* oþir waxen *in* mareis. [*A leaf lost here, and supplied from C.*] 2735 [*and* oothre cleuyn on Roches / *and* soume waxen plentyuos in sondes / *and* yif þat any wyht enforce hym to beryn hem in to oother places / they wexen drye // For nature yeueth to eu*e*ry thing þat / þat is co*n*uenient to hym *and* trauaylith þat they ne dye nat as longe as they han power to dwellyn *and* to lyuen // what woltow seyn of this / þat they drawen alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr Mowthes I.-plounged *with* in the erthes / *and* shedyn by hyr maryes (i. medulla*s*) hyr wode *and* hyr bark / *and* what woltow seyn of this þat thilke thing / þat is ryht softe as the marye (i. sapp) is / þat is alwey hidd in the feete al *with* inne *and* þat it is defendid fro *with* owte by the stidefastnesse of wode // *and* þat the vttereste bark is put ayenis the des-

B. I do not find any creature endowed with volition, which, of itself and without constraint, renounces or despises life and self-preservation or willingly hastens to destruction. But with regard to herbs and trees, I am doubtful whe-
2722
ther I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals.
P. There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.; and if you try to transplant them, they forthwith wither and die. To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time. Need I tell you that plants are nourished by their roots (which are so many mouths hid in the earth), and diffuse strength throughout the whole plant, as through their marrow? And further, it is admirably contrived that the pith, the most tender part of plants, is hid in the middle of the trunk, surrounded with hard and solid wood, and with an outer coat of bark to ward off the storms and weather.

2718 *willynge*—wylnynge *or—and*
2719 *þing*—beest *out forþe*—owte forth
2720 *lyue*—lyuen
2723 *of lijf*—of hys lyf
2726 *soule*—sowles
2727 *appetite*—appetites
2729 *look*—loke
2730 *waxen firste* — wexen
2733, 2734 *some*—som [fyrst
2734 *oþir*—oothre

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Admire, too, the diligence

tempraunce of the heuene / as a defendowr myhty to suf-
2751 fren harm / *and* thus certes maystow wel sen / how gret is
the diligence of nature / For alle thinges renouelen *and*
pupllisen hem w*ith* seed. I.-multiplyed / ne ther nis no man
þat ne wot wel þat they ne ben ryht as a foundement *and*
edyfice for to duren / nat only for a tyme / but ryht as forto
duren p*er*durablely by generacyoun // *and* the thinges ek
þat men wenen ne hauen none sowles / ne desire they nat ech
of hem by sem[b]lable resoun to kepyn þat that is hirs / þat
is to seyn þat is acordynge to hyr nature in conseruacioun
of hyr beynge *and* endurynge // For wher for elles berith
lythnesse the flaumbes vp / *and* the weyhte p*re*sseth the
erthe a-doun // but For as moche as thilke places and
thilke moeuynges ben couenable to eu*er*ich of hem //
and forsothe eu*er*y thing kepith thilke þat is acordynge
and propre to hym // ryht as thinges þat ben contraryes
and enemys corompen hem // *and* yit the harde thinges
as stoones clyuen *and* holden hyr partyes to gydere
ryht faste *and* harde / *and* deffenden hem in withstond-
enge þat they ne departe nat lyhtly a twyne // *and* the
thinges þat ben softe *and* fletynge as is water *and* Eyr
they departyn lyhtly // *and* yeuen place to hem þat
brekyn or deuyden hem // but natheles they retorne*n*
sone ayein in to the same thinges fro whennes they ben
arraced // but fyr [fleeth] *and* refuseth alle deuysyoun /
ne I. ne trete nat heere now of weleful moeuynges of the
sowle þat is knowynge // but of the naturel entencioun
of thinges // As thus ryht as we swolwe the mete þat we
resseyuen *and* ne thinke nat on it / *and* as we drawen
owre breth in slepynge þat we wite it nat whil we slepyt //
For certes in the beestys the loue of hyr lyuynges ne of
hyr beeinges ne comth nat of the wilnynges of the sowle //
but of the bygynnyngis of nature // For certes thorw
constreynynge causes / wil desireth *and* embraceth ful

Fire avoids and utterly refuses any such division. I am not now treating of the voluntary motion of a conscious soul, but of the natural intention and instinct. We swallow our meat without thinking of it, and we draw our breath in sleep without perception. The love of life in animals is not derived from an intellectual will, but from natural principles implanted in them. For the will, induced by powerful reasons,

of nature in propagating plants by a multiplicity of seeds, which are as a foundation for a building, not to remain for a time, but as it were for ever. Things inanimate incline to what is most suitable to their beings, and to preserve continuance. For why should the flame mount upwards by lightness, and the earth tend towards its centre by gravity (weight), unless these motions were agreeable to their respective natures? Whatever is agreeable to the nature of a thing preserves it. So what is contrary to its nature destroys it. Dense bodies, such as stones, resist an easy separation of parts; whereas the particles of liquid or flowing things, such as air and water, are easily separated and soon reunited.

2753 *pupllisen*—H. publisshen)
2755 *edyfice*—MS. edyfite
2755 *a tyme*—H. oon) tyme
2758 *that*—H. omits
hirs—H. his
2774 [*fleeth*]—from H.
2775 *weleful*—H. wilfulle
2779 *slepyt*—H. slepen

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ofte tyme / the deth þat nature dredith // that is to seyn as thus that a man may ben constreynyd so by som cause that his wil desireth and taketh the deth which þat nature hateth *and* dredeth ful sore // And som tyme we seeth the contrarye / as thus that the wil of a wight / destorbeth *and* constreyneth þat þat nature desireth / and requereth al-wey // that is to sein the werk of gen*er*acioun / by the whiche gen*er*acioun only / dwelleth *and* is sustenyd the longe durablete of mortal thinges // And thus this charite and this Loue þat eu*er*y thing hath to hym self ne comth nat of the moeuynge of the sowle / but of the entencioun of nature // For the puruyance of god hat yeuen to thinges þat ben creat of hym / this þat is a ful gret cause / to lyuen *and* to duren / for which they desiren naturelly hyr lyf as longe as eu*er* they mowen // For w[h]ych thou maist nat drede by no manere / that alle the thinges / that ben anywhere / that they ne requeren naturelly / the ferme stablenesse of p*er*durable dwellynge / and ek the eschuynge of destruccyoun // B // now confesse I. wel q*uod* I. that I. see wel now certeynly / *with* owte dowtes / the thinges that whylom semeden vncerteyn to me / P.// but q*uod* she thilke thyng þat desireth to be *and* to dwellyn p*er*durablely / he desireth to ben oon // For yif þat that oon weere destroied // certes beinge ne shulde ther non dwellyn to no wiht // that is soth q*uod* I. // Thanne q*uod* she desirin alle thinges oon // .I. assente q*uod* .I. // *and* I haue shewyd q*uod* she that thilke same oon is thilke that is good // B // ye forsothe q*uod* I. // Alle thinges thanne q*uod* she requyren good // And thilke good thanne [þow] maist descryuen ryht thus // Good is thilke thing þat euery wyht desireth // Ther ne may be thowht q*uod* .I. no moore verray thing / for either alle thinges ben referred *and* browht to nowht / *and* floteryn *with* owte gou*er*nour

sometimes chooses and embraces death, although nature dreads and abhors it. And, on the contrary, we see that concupiscence (by which alone the human race is perpetuated) is often restrained by the will. Self-love possessed by every creature is not the 2791 product of volition, but proceeds from a natural impression or intention of nature. Providence has implanted in all created things an instinct, for the purpose of self-preservation, by which they desire to prolong existence to its utmost limits. Doubt not, therefore, that everything which 2799 exists desires existence and avoids dissolution.

B. You have made those things perfectly plain and intelligible, which before were obscure and doubtful.

P. That which desires to subsist desires also to retain its unity for if this be taken away it cannot continue to exist. 2807

B. That is very true!

P. All things then desire one thing—unity.

B. They do.

P. Unity then is the same as good.

B. Yes.

P. Thus all things desire good—and it is one 2813 and the same good that all creatures desire.

B. Nothing is more true. For either all things must be reduced to nothing (or have no relation

2788 *seeth*—H. seen)
wil—H. wille
2792 *And*—H. as
2796 *hat*—H. haue
2800 *the*—H. þo
2806 *perdurablely*—H. perdurably
2807 *destroied*—H. destrued
2811 *thilke* (1)—H. ilke

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to anything else), and, destitute of a head, float about without control or order; or if there be anything to which all things tend, that must be the supreme good.

despoiled of oon / as of hir propre heued / or elles yif ther be any thinge / to which þat alle thinges tenden *and* hyen / that thing moste ben the souereyn good of alle goodes / P /. thanne seyde she thus // O my norry q*uod* she I haue gret gladnesse of the // For thow hast fichched in thin herte the myddel soothtfastnesse // that is to seyn the prykke // but this thing hath ben descouered to the / in that thow seydyst þat thow wystest nat a lytel her by-forn // what was that q*uod* I. // That thow ne wystest nat q*uod* she whych was the ende of thinges // and Certes that is the thing þat eu*e*ry wiht desireth // and for as mochel as we han gaderid / *and* compr*e*hendyd that good is thilke thing that is desired of alle / thanne moten we nedes confessun / that good is the fyn of alle thinges.

P. I rejoice greatly, my dear pupil, that you so clearly apprehend this truth, of which but just now you were ignorant.

B. What was that?

P. The *End of all things*. And this is what every one desires; but we have shown that *good* is the thing desired by all, therefore *Good* is the *End of all things*.

QUISQUIS PROFUNDA MENTE.

[The .11. Metrum.] He who seeks truth with deep research and is unwilling to go wrong, should collect his slumbering thoughts, and turn the inner light upon the soul itself.

WHo so that sekith soth̄ by a deep thoght And coueyteth nat to ben deseyuyd by no mys-weyes // lat hym rollen *and* trenden w*ith* Inne hym self / the Lyht of his inward syhte // And lat hym gadere ayein enclynynge in to a compas the longe moeuynges of hys thowhtes / And lat hym techen his corage that he hath enclosed *and* hyd / in his tresors / al þat he compaseth or sekith fro w*ith* owte // And thanne thilke thing that the blake cloude of errour whilom hadde y-couered / shal lyhten more clerly thanne phebus hym self ne shyneth // Glosa // who so wole seken the dep[e] grounde / of soth in his thowht / *and* wol nat be deceyuyd by false proposiciouns / that goon amys fro the trouthe // lat hym wel examine / *and* rolle w*ith* inne hym self the nature *and* the propretes of the thing // and lat hym yit eft sones examine *and* rollen his thowhtes by good deliberacioun

The knowledge that he seeks without he will find treasured up in the recesses of the mind.

The light of Truth will disperse Error's dark clouds, and shine forth brighter than the sun. [Chaucer's gloss.]

2818 *houed or elles*—H. hede or els
2820 *hyen*—H. hyen› to *moste*—H. must
2838 *his*—H. þis *that*—H. *and* þat
2841 *blake*—H. blak *hadde y-couered*—H. had couered
2842 *lyhten*—H. light
2843 *dep[e]*—C. dep, H. depe
2847 *thing*—H. þynges

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or that he deme // and lat hym techen his sowle that it hat by naturel pryncyplis kyndeliche y-hyd *with* in it self alle the trowthe the whiche he ymagynith to ben in thinges *with* owte // And thanne alle the dyrknesse of his mysknowynge shal seen more euydently to [þe] syhte of his vndyrstondynge thanne the sonne ne semyth to [þe] syhte *with* owte forth / For certes the body bryngynge the weyhte of foryetynge / ne hath nat chasyd owt of yowre thowhte al the clernesse of yowre knowyng // For certeynly the seed of sooth haldith *and* clyueth *with* in yowre corage / *and* it is a-waked *and* excited by the wynde *and* by the blastes of doctryne // For where for elles demen ye of yowre owne wyl the ryhtes whan ye ben axed // but yif so were þat the noryssynges of resoun ne lyuede .I.-plowngyd in the depthe of yowre herte // this [is] to seyn how sholden men demen þe sooth of any thing þat weere axed / yif ther neere a Roote of sothfastnesse þat weere yplowngyd *and* hyd in the nature[l] pryncyplis / the whiche sothfastnesse lyued *with* in the depnesse of the thowght // *and* yif so be þat the Muse *and* the doctryne of plato syngyth sooth // al þat euery whyht lerneth / he ne doth no thing elles thanne but recordeth as men recordyn thinges þat ben foryetyn.

[Chaucer's gloss]

For when the body enclosed the soul and cast oblivion o'er its powers it did wholly exterminate the heaven-born light. The germs of truth were latent within, and were fanned into action by the gentle breath of learning.

Were not truth implanted in the heart, how could man distinguish right from wrong?

So, if what Plato taught is true, 'to learn is no other than to remember what had been before forgotten.'

TUM EGO PLATONI INQUAM.

[The .12. prose.]

THanne seide I thus // I acorde me gretly to plato / for thow remenbrist *and* recordist me thise thinges yit] *þe seconde tyme. þat is to seyn. first whan I lost[e] my memorie by þe contagioūs coniuncciouⁿ of þe body wiþ þe soule. *and* eftsones afterward whan I lost[e] it confounded by þe charge *and* by þe burden of my sorwe. ¶ And þan sayde she þus. ¶ If þou look[e] quod she firste þe þinges þat þou hast graunted it ne shal nat

B. I am quite of Plato's opinion, for you have now a second time recalled these things *[*Addit. MS.* 10,340, *fol.* 23.] to my remembrance which had been forgotten, first by the contagious union of soul and body, and afterwards by the pressure of my afflictions.

P. If you will reflect upon the con-

2863 *depthe*—H. depe
2864 [*is*]—from H. *sholden*—H. shulde
2867 *nature*[*l*]—H. naturelle
2875, 2877 *lost*[*e*]—loste
2878 *burden*—burdene
2879 *look*[*e*]—looke
2880 *firste*—fyrst

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ben ryȝt feer þat þou ne shalt remembren þilke þing þat þou seidest þat þou nistest nat. what þing q*uod* I. ¶ by whiche gouerme*n*t q*uod* she þat þis worlde is gouerned. Me remembriþ it wel q*uod* I. *and* I confesse wel þat I ne wist[e] it nat ¶ But al be it so þat I se now fro*m* afer what þou p*ur*posest ¶ Algates I desire ȝit to herkene it of þe more pleynely. ¶ þou ne wendest nat q*uod* she a litel here byforne þat men sholden doute þat þis worlde is gouerned by god. ¶ Certys q*uod* I ne ȝitte doute I it nauȝt. ne I nil neuer wene þat it were to doute. as who seiþ. but I wot wel þat god gouerneþ þis worlde. ¶ And I shal shortly answere þe by what resou*n*s I am brouȝt to þis. ¶ þis worlde q*uod* I of so many dyuerse *and* co*n*trarious p*ar*ties ne myȝten neuer han ben assembled in o forme. but yif þere ne were oon þat conioigned so many[e diu*er*se] þinges. ¶ And þe same diuersite of hire natures þat so discordeden þat oon fro þat oþer most[e] dep*ar*ten *and* vnioign*en* þe þi*n*ges þat ben co*n*ioigned. yif þere ne were oon þat contened[e] þat he haþ co*n*ioigned *and* ybounde. ne þe certein ordre of nature ne sholde. nat brynge furþe so ordinee moeuynge. by places. by tymes. by doynges. by spaces. by qualites. yif þere ne were oon þat were ay stedfast dwellynge. þat ordeyned[e] *and* disposed[e] þise diuersites of moeuynges. ¶ and þilke þinge what so euer it be. by whiche þat alle þinges ben maked *and* ylad. I clepe hym god þat is a worde þat is vsed to alle folke. þan seide she. syn þou felest þus þise þinges q*uod* she. I trowe þat I haue lytel more to done. þat þou myȝty of

cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.
B. What is that?
P. It was, by what power the world is governed.
B. With regard to that, I own I confessed my ignorance, but though I now remotely see what you infer, yet I wish for further explanation from you.
P. You acknowledged a little while ago that this world was governed by God?
B. I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world

2895 would never have assumed their present form unless there had been a wise Intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and stedfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God.
P. As thy sentiments on these

2883 *whiche*—which *gouerment*—gouernement *worlde*—wordyl
2885 *wist[e]*—wiste
2887 *pleynely*—pleynly
2888 *here byforne*—her byforn
2889 *worlde is*—world nis
2890 *ȝitte doute* — yit ne dowte *nil*—nel
2892 *wot*—MS. wote, C. wot
2892, 2894 *worlde*—world
2893 *answere*—answeren
2894 *many*—manye
2895 *myȝten*—myhte
2896 *þere*—ther *many[e]*—manye
2897 [*diuerse*]—from C. *hire*—hir
2898 *most[e]*—moste
2900 *þere*—ther *contened[e]*—contenede *haþ*—MS. haþe
2902 *furþe*—forth *ordinee moeuynge*—ordene moeuynges
2904 *þere*—ther *stedfast*—stidefast
2905 *ordeyned[e]*—ordeynede *disposed[e]*—disponede
2907 *whiche*—which *ben*—be *ylad*—MS. yladde, C. I-ladd
2908 *worde*—word *folke*—foolk

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wilfulnesse hool *and* sounde ne se eftsones þi contre. ¶ But lat vs loken þe þinges þat we han *pur*posed herbyforn. ¶ Haue I nat nou*m*bred *and* seid q*uod* she þat suffisaunce is in blisfulnesse. *and* we han accorded þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe q*uod* I. *and* þat to gouerne þis worlde q*uod* she. ne shal he neuer han nede of none helpe fro wiþoute. for ellys yif he had[de] nede of any helpe. he ne sholde not haue [no] ful suffisau*n*ce. ȝis þus it mot nedes be q*uod* I. ¶ þan ordeyneþ he by hym self al oon alle þinges q*uod* she. þat may nat ben denied q*uod* I. ¶ And I haue shewed þat god is þe same good. ¶ It reme*m*breþ me wel q*uod* I. ¶ þan ordeineþ he alle þinges by þilke goode q*uod* she. Syn he whiche we han accorded to ben good gouerneþ alle þ*ingus* by hym self. *and* he is a keye *and* a stiere by whiche þat þe edifice of þis worlde is ykept stable *and* wiþ oute corumpynge ¶ I accorde me gretly q*uod* I. *and* I aper*c*eiuede a litel here byforn þat þou woldest seyne þus. Al be it so þat it were by a þinne suspeciou*n*. I trowe it wel q*uod* she. ¶ For as I trowe þou leedest nowe more ententifly þine eyen to loken þe verray goodes ¶ but naþeles þe þinges þat I shal telle þe ȝit ne sheweþ nat lasse to loken. what is þat q*uod* I. ¶ So as men trowen q*uod* she *and* þat ryȝtfully þat god gouerneþ alle þinges by þe keye of his goodnesse. ¶ And alle þise same þinges as I [haue] tauȝt þe. hasten hem by naturel ente*n*cioun to comen to goode þer may no man doute*n*. þat þei ne ben gouerned uoluntariely. *and* þat þei ne conuerten [hem] nat of her owe*n* wille to þe wille of hire ordeno*ur*. as þei þat ben accordyng *and* enclinynge to her gouerno*ur*

points are so just I have but little more to do—for thou mayest be happy and secure, and revisit thy own country. But let us reflect a little more upon these matters. Did we not agree that *Sufficiency* is of the nature of true happiness? And have we not seen that God is that true felicity, and that He needs no external aid nor instruments? For if he should, he would not be self-sufficient. And he directs all things by himself alone?

B. It cannot be gainsaid.

P. I have shown that God is the chief good; God must, therefore, direct and order all things by *good*, since he governs them by himself, whom we have proved to be the *supreme good*,

2928 and he is that helm and rudder, by which this machine of the world is steadily and securely conducted.

B. I entirely agree to this, and partly anticipated your remarks.

P. I believe it; for your eyes are now more intent upon these great truths relating to true felicity; but what I am going to say is not less open to your view.

B. What is that?

P. As we believe that God governs all things by his goodness, and that all things have a natural tendency towards the *good*, can it be doubted but that they all voluntarily sub-

2911 *wilfulnesse* — weleful-nesse
2912 *han*—ha
2913 *seid*—MS. seide, C. seyd
2916 *worlde*—world
2917 *none helpe*—non help
2918 *had*[*de*]—hadde *helpe*—help
2919 [*no*]—from C.
2920 *al oon*—allone
2921 *ben denied*—be denoyed
2924, 2926 *whiche*—which
2925 *ben*—be
2926 *worlde*—world
2928 *gretly*—gretely *here*—her
2929 *seyne*—seye
2931 *nowe*—now
2932 *naþeles*—nat[h]les
2935 *ryȝtfully*—MS. on ryȝt-fully
2936 [*haue*]—from C.
2938 *goode*—good
2939 [*hem*]—from C.
2940 *nat*—omitted *her*—hir *owen*—owne *wille* (*both*)—wil *hire*—hyr
2941 *her*—hyr

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and her kyng. ¶ It mot nedys be so q*uod*. I. *¶ For þe realme ne sholde not seme blisful ȝif þere were a ȝok of mysdrawynges in diu*e*rse p*a*rties ne þe sauynge of obedient þinges ne sholde nat be. þan is þere no þing q*uod* she *þat* kepiþ hys nature: þat enforceþ hym to gone aȝeyne god. ¶ No q*uod*. I. ¶ And if þat any *þing* enforced[e] hym to wiþstonde god. myȝt[e] it auayle at þe laste aȝeyns hym þat we han *gra*unted to ben al myȝty by þe ryȝt of blisfulnesse. ¶ Certis q*uod* I al outerly it ne myȝt[e] nat auaylen hym. þan is þere no þing q*uod* she þat eyþer wol or may wiþstonde to þis souereyne good. ¶ I trowe nat q*uod*. I ¶ þan is þilke þe souereyne good q*uod* she þat alle *þingus* gouerneþ strongly *and* ordeyneþ hem softly. *þan* seide I þus. I delite me q*uod* I nat oonly in þe endes or in þe so*m*mes of [the] resou*n*s þat þou hast concludid *and* pr*o*ued. ¶ But þilke wordes þat þou vsest deliten me moche more. ¶ So at þe last[e] fooles þat so*m*tyme renden greet[e] þinges auȝte*n* ben asshamed of hem self. ¶ þat is to seyne *þat* we fooles þat repr*e*henden wickedly þe *þingus* þat touchen goddes gouernaunce we auȝte*n* ben asshamed of oure self. As I þat seide god refuseþ oonly þe werkes of men. *and* ne entremetiþ nat of he*m*. *p*. þou hast wel herd q*uod* she þe fables of þe poetes. how þe geauntes assailden þe heuene wiþ þe goddes. but for soþe þe debonaire force of god disposed[e] hem so as it was worþi. þat is to seyne distroied[e] þe geauntes. as it was worþi. ¶ But wilt þou þat we ioygnen togedre þilke same resou*n*s. for per*a*uenture of swiche coniuncc*i*ou*n* may sterten vp some faire sp*e*rkele of soþe ¶ Do q*uod* I as þe list. wenest þou q*uod* she

[* Fol. 23 b.] mit to the will and control of their ruler? *B.* It cannot be otherwise. There would be no safety for those who obey, if the discord of a portion were allowed. *P.* Is there anything that follows the

2948 dictates of nature that seeks to counteract the will of God? *B.* No. *P.* If there should be any such, it could not prevail against him, who is supremely happy and consequently omnipotent. Then there is nothing that either will or can withstand this supreme good? *B.* Nothing, certainly. *P.* It is then the supreme good that

2958 governs and orders all things powerfully and benignly. *B.* I am delighted with your *conclusions*, but much more with your *language*; so that fools may be ashamed of their objections to the divine government. [Chaucer's gloss.] *P.* You have read the Poets' fables,

2966 how the Giants stormed heaven—how they were repulsed and punished according to their deserts; but may we not compare our reasons together, for by so doing some clear spark of truth may shine forth?

2943 *realme*—Reaume
seme—semen
2945 *þere*—ther
2947 *gone aȝeyne*—goon ayein
2948 *enforced*[*e*]—enforcede
myȝt[*e*]—myhte
auayle—auaylen
2949 *aȝeyns*—a-yenis
2951 *outerly*—owtrely
myȝt[*e*]—myhte
auaylen — MS. aualeyne, C. auaylen
hym—hem
þere—ther
2952 *wol*—wole
wiþstonde—*with*-stondyn
þis souereyne — his souereyne
2955 *softly*—softtely [*reyn*
2957 *sommes*—somme [*the*]—from C.
2959 *last*[*e*]—laste
2960 *greet*[*e*]—grete
2960, 2963 *auȝte*n—owhten
2961 *seyne*—seyn
2965 *of hem*—of it
herd—MS. herde, C. herd
2967 *disposed*[*e*]—desposede
2968 *seyne distroied*[*e*]—seyn destroyede
2971 *swiche*—swych
some—som
2972 *soþe*—soth
list—liste

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þat god ne is almyȝty. no man is in doute of it. Certys quod I no wyȝt ne defendiþ it if he be in hys mynde. but he quod she þat is al myȝty þere nis no þing þat he ne may do. þat is soþe quod I. May god done yuel quod she. nay for soþe quod. I. ¶ þan is yuel no þing quod she. ¶ Syn þat he ne may not done yuel þat may done alle þinges. scornest þou me quod. I. or ellys pleyest þou or decciuest þou me. þat hast so wouen me wiþ þi resouns. þe house of didalus so entrelaced. þat it is vnable to ben vnlaced. þou þat oþer while entrest þere þou issest *and* oþer while issest þere þou entrest. ne fooldest þou nat to gidre by replicacioun of wordes a maner wondirful cercle or envirounynge of symplicite deuyne. ¶ For certys a litel her byforne whan þou bygunne atte blisfulnesse þou seidest þat it is souereyne good. *and* seidest þat it is set in souereyne god. *and* þat god is þe ful[le] blisfulnesse. for whiche þou ȝaf[e] me as a couenable ȝifte. þat is to seyne þat no wyȝt nis blisful. but yif he be good al so þer wiþ *and* seidest eke þat þe forme of goode is þe substaunce of god. *and* of blisfulnesse. *and* seidest þat þilke same oone is þilke same goode þat is requered *and* desired of al þe kynde of þinges. *and* þou proeuedest in disputynge þat god gouerneþ alle [the] þinges of þe worlde by þe gouvernementys of bountee. *and* seydest þat alle þinges wolen ybeyen to hym. and seidest þat þe nature of yuel nis no þing. *and* þise þinges ne shewedest þou nat wiþ no resouns ytake fro wiþoute but by proues in cercles *and* homelyche knowen. ¶ þe whiche proeues drawen to hem self hir feiþ *and* hir accorde eueriche [of] hem of oþer. þan seide she þus. I ne scorne þe nat ne pleye ne desseyue

B. As you please. *P.* Is God omnipotent? *B.* No one doubts it. *P.* If he is almighty, there are, then, no limits to his power? *B.* He can doubtless do all things. *P.* May God do evil? *B.* No. *P.* Is evil nothing, since God, who is almighty, cannot do it? *B.* Dost thou mock me or play with me, leading me with thy arguments into an inextricable labyrinth, and enclosing me in a wonderful circle of Divine Simplicity? For thou didst first begin with happiness, and didst say that it was the sovereign good, and that it resided in God; then, that God was that *Good* and the perfection of happiness; and, hence, thou didst infer that nobody could be happy unless he became likewise a God. Again, thou saidst that the very form of good was the substance whereof God and happiness were composed, and that it was the object and desire of all things in nature. Thou didst prove that God rules the world by his goodness, and that all things willingly obeyed him; and that evil has no existence. These truths you established by forcible and natural arguments, and by no strained and far-fetched reasons.

2989

2973 *is* (1)—be
man—omitted
is (2)—nis
2974 *defendiþ*—dowteth
2975 *þere*—ther
2976 *do*—C. omits
soþe—soth
done—don
2978, 2979 *done*—don
2980 *wouen*—MS. wonnen, C. wouen
2981 *house*—hows
2983 *þere* (*both*)—ther
2987 *atte*—at
2988 *set*—MS. sette, C. set
1989 *ful[le]*—fulle
whiche—which
ȝaf[e]—yaue
2990 *ȝifte*—yift
seyne—seyn
2992, 2994 *goode*—good
2993 *oone*—oon
2994 *al*—alle
2996 [*the*]—from C.
2998 *ybeyen*—obeyen
2999 *no* (2)—none
3000 *ytake*—I-taken
3001 *homelyche*—hoomlich
3002 *eueriche*—euerich
[*of*]—from C.

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P. I have not deluded you, for by the Divine aid we have accomplished our chief task. I have proved to you that it is an essential property of the Divine nature not to go out of itself, nor to receive into itself anything extraneous. Parmenides says of the Deity that *God is like a well-rounded sphere.*

þe. but I haue shewed to þe þinge þat is grettest ouer alle þinges by þe ȝifte of god þat we some tyme prayden ¶ For þis is þe forme of [the] deuyne substaunce. þat is swiche þat it ne slydeþ nat in to outerest foreine þinges. ne ne rec[e]yueþ no str*a*nge þinges in hym. but ryȝt as p*ar*maynws seide in grek of þilke deuyne substaunce. he seide þus þat þilke deuyne substaunce torneþ þe worlde *and* þilke cercle moeueable of þinges while þilke·dyuyne substau*n*ce kepiþ it self wiþ outen moeuynge. þat * is to seyne þat it ne moeuiþ neuere mo. *and* ȝitte it moeueþ alle oþer þinges. but na-þeles yif I [haue] stered resou*n*s þat ne ben nat taken fro wiþ oute þe compas of þe þinge of whiche we treten. but resou*n*s þat ben bystowed wiþ i*n*ne þat compas þere nis nat whi þat þou sholde[st] merueylen. sen þou hast lerned by þe sentence of plato þat nedes þe wordes moten ben cosynes to þo þinges of whiche þei speken.

3012

[* fol. 24.] He causes the moving globe to revolve, but is himself immovable. If I have chosen my arguments from the subjects within range of our discussion, do not let that surprise you, for, as Plato has taught us, there ought to be an alliance between the words and the subject of discourse.

3020

FELIX QUI POTERIT. *ET* CETE*RA*.

[The .12. Metr.] Happy is he that hath seen the lucid spring of truth! Happy the man that hath freed himself from terrestrial chains! The Thracian poet, consumed with grief for the loss of his wife, sought relief from music. His mournful songs drew the woods along; the rolling rivers ceased to flow; the savage beasts became heedless of their prey; the timid hare was not aghast at the hound. But the

Blisful is þat man þat may seen þe clere welle of good. blisful is he þat may vnbynde hym fro þe bonde of heuy erþe. ¶ þe poete of t*r*ace [orphe*us*] þat somtyme hadde ryȝt greet sorowe for þe deeþ of hys wijf. aftir þat he hadde maked by hys wepely songes þe wodes meueable to rennen. *and* hadde ymaked þe ryueres to stonden stille. *and* maked þe hertys *and* hyndes to ioignen dredles hir sides to cruel lyou*n*s to herkene his songe. *and* had[de] maked þat þe hare was nat agast of þe hounde whiche þat was plesed by hys songe. so þat whane þe most[e] ardaunt loue of hys wijf brende þe

3004 *þe þinge*—the the thing
3005 *ȝifte*—yift
some tyme prayden—whilom preyeden
3006 [*the*]—from C.
3007 *swiche*—swich
3009 *parmaynws*—a parmanides.
3011 *worlde*—world
3012 *while*—whil
wiþ outen—*with* owte
3013 *seyne*—seyn
3014 *ȝitte*—yit
oþer—oothre
3015 [*haue*]—from C.
3016 *whiche*—which
3017 *wiþ inne*—*with* in
3020 *cosynes*—MS. conceyued, C. cosynes
þo—þe
whiche—which
3022 *vnbynde*—vnbyndyn
3022 *bonde*—bondes
3023 [*orpheus*]—from C.
somtyme—whilom
3024 *sorowe*—sorwe
3028 *dredles*—dredeles
to herkene—forto herknen
3029 *had*[*de*]—hadde
3030 *þat* (2)—omitted
3031 *most*[*e*]—moste

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entrailes of his brest. ne þe songes þat hadde ouer comen alle þinges ne myȝten nat assuage hir lorde orpheus. ¶ He pleyned[e] hym of þe godes þat weren cruel to hym. he wente hym to þe houses of helle *and* þere he tempred[e] hys blaundissyng songes by resounyng of hys strenges. ¶ And spak *and* song in wepynge alle þat euer he hadde resceyued *and* laued oute of þe noble welles of hys modir calliope þe goddesse. *and* he song wiþ as mychel as he myȝt[e] of wepynge. *and* wiþ as myche as loue þat doubled[e] his sorwe myȝt[e] ȝeuen hym *and* teche hym in his seke herte. ¶ And he commoeuede þe helle *and* requered[e] *and* souȝte by swete preiere þe lordes of soules in helle of relesynge. þat is to seyne to ȝelden hym hys wif. ¶ Cerberus þe porter of helle wiþ his þre heuedes was cauȝt *and* al abaist for þe new[e] songe. *and* þe þre goddesses furijs *and* vengerisse of felonies þat tourmenten *and* agasten þe soules by anoye wexen sorweful *and* sory *and* wepen teres for pitee. þan was nat þe heued of Ixione ytourmented by þe ouerþrowing whele. ¶ And tantalus þat was destroied by þe woodnesse of longe þrust dispiseþ þe flodes to drynke. þe fowel þat hyȝt voltor þat etiþ þe stomak or þe giser of ticius is so fulfilled of his songe þat it nil etyn ne tyren no more. ¶ Atte þe laste þe lorde *and* Iuge of soules was moeued to misericordes *and* cried[e] we ben ouer comen quod he. yif[e] we to orpheus his wijf to bere hym compaignye he haþ welle I-bouȝt hir by his faire songe *and*

songs that did all things tame, could not allay their master's ardent love. He bewailed the cruelty of the gods above, and descended to Pluto's realm.

There he struck his tuneful strings and sang, exhausting all the harmonious art imparted to him by his mother Calliope.

In songs dictated both by grief and love, he implored the infernal powers to give him back his Eurydice.

Cerberus, Hell's three-headed porter, stood amazed; the Furies, tormentors of guilty souls, did weep;

Ixion, tormented by the revolving wheel, found rest; Tantalus, suffering from a long and raging thirst, despised the stream; and the greedy vulture did cease to eat and tear the growing liver of Tityus. At length Pluto himself relented, crying out, 'We are overcome! Let us give him back his wife, he hath well won her by his song.

3032 *hadde*—hadden
3033 *assuage*—asswagen
lorde—lord
3034 *pleyned[e]*—pleynede
godes—heuene goodes
3035 *wente*—MS. wenten, C. wente
3036 *tempred[e]* *hys*—tempred hise
3037 *of hys*—C. omits
spak—MS. spakke, C. spak
song—MS. songe, C. soonge
3038 *alle*—al
3039 *oute*—owt
goddesse—goddes
3040 *song*—MS. songe, C. soonge
mychel—mochel
3041 *myche*—moche
doubled[e]—dowblede
3042 *myȝt[e]*—myhte
ȝeuen—yeue
teche—thechen
in——*herte*—omitted
3043 *commoeuede*—MS. comaunded, C. commoeuede
3044 *souȝte*—by-sowhte
3045 *ȝelden*—yilden
3046 *his*—hise
3047 *cauȝt*—MS. cauȝte, C. cawht
new[e] *songe*—newe song
3049 *anoye*——*sorweful*—anoy woxen soruful
3050 *þan*—tho ne
3051 *whele*—wheel
3053 *þrust*—thurst
hyȝt—hihte
3054 *fulfilled*—fulfyld
3055 *songe*—song
3056 *Atte*—At
lorde—lord
3057 *cried[e]*—cryde
3058 *yif[e]*—yiue
3059 *haþ*—MS. haþe
welle—wel
faire—C. omits
songe—song

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But we will lay this injunction upon him. Till he escape the infernal bounds, he shall not cast a backward look.' But, who shall give a lover any law? Love is a greater law than may be given to any earthly man. Alas! having left the realms of night, Orpheus cast a look behind and lost his too-much-loved Euridice. This fable belongs to all you, whose minds would view the Sovereign Good.

his ditee. but we wil putten a lawe in þis. *and* couenaunt in þe ȝifte. þat is to seyne. þat til he be out of helle yif he loke byhynden hym [þat] hys wijf shal comen aȝeine to vs ¶ but what is he þat may ȝeue a lawe to loueres. loue is a gretter lawe *and* a strengere to hym self þan any lawe þat men may ȝeuen. ¶ Allas whan Orpheus *and* his wijf were al most at þe termes of þe nyȝt. þat is to seyne at þe last[e] boundes of helle. Orpheus loked[e] abakwarde on Erudice his wijf *and* lost[e] hir *and* was deed. ¶ þis fable apperteineþ to ȝow alle who so euer desireþ or sekiþ to lede his þouȝte in to þe souereyne day. þat is to seyne to clerenes[se] of souereyne goode. ¶ For who so þat euere be so ouer comen þat he fycche hys eyen in to þe put[te] of helle. þat is to seyne who so setteþ his þouȝtes in erþely þinges. al þat euer he haþ drawen of þe noble good celestial he lesiþ it whan he lokeþ þe helles. þat is to seyne to lowe þinges of þe erþe.

For he who fixes his thoughts upon earthly things and low, must lose the noble and heaven-imparted Good.

EXPLICIT LIBER TERCIUS.

[* fol. 24 *b*.]

*INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE UULTUS.

[The 1ma prose.] When P. with grace and dignity had poured forth her songs, I, not quite quit of my load of grief, interrupted her as she was continuing her discourse.

Whanne philosophie hadde songen softly *and* delitably þe forseide þinges kepynge þe dignitee of hir choere in þe weyȝte of hir wordes. I þan þat ne hadde nat al outerly forȝeten þe wepyng *and* mournyng þat was set in myne herte for-brek þe entencioun of hir þat entended[e] ȝitte to seyne oþer þinges. ¶ Se quod I. þou þat art gideresse of verray lyȝte þe þinges þat þou

All your discourses, O my conductress to the

3060 *wil putten*—wol putte
3062 *byhynden*—by-hynde [*þat*]—from C.
3063 *to*—vn-to
3064 *gretter*—gret
3066 *were al most*—weren almest
3067 *last*[*e*]—laste
3068 *loked*[*e*] *abakwarde*—lookede abacward
3069 *lost*[*e*]—loste
3070 *þouȝte*—thowht
3071 *clerenes*[*se*]—clernesse
3072 *souereyne goode*—soue-reyn god
3073 *put*[*te*]—putte
3074 *setteþ*—sette
3075 *haþ*—MS. haþe
3078 *softly*—softely
3080 *choere in*—cheere *and*
3082 *set*—MS. sette, C. sct *myne*—Myn *for-brek*—MS. for-breke, C. Forbrak
3083 *entended*[*e*]—entendede
3084 *lyȝte*—lyht

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hast seid [me] hider to ben to me so clere *and* so shewyng by þe deuyne lokyng of hem *and* by þi resouns þat þei ne mowe nat ben ouercomen. ¶ And þilke þingus þat þou toldest me. al be it so þat I hadde som tyme fo[r]ȝeten hem for [the] sorwe of þe wronge þat haþ ben don to me. ȝit naþeles þei ne were nat alouterly vnknowen to me. but þis same is namly a gret cause of my sorwe. þat so as þe gouernoure of þinges is goode. yif þat yuelys mowen ben by any weyes. or ellys yif þat yuelys passen wiþ outen punyssheinge. þe whiche þinge oonly how worþi it is to ben wondred vpon. þou considerest it weel þi self certeynly. but ȝitte to þis þing þere is an oþer þing y-ioigned more to ben ywondred vpon. ¶ For felonie is emperisse *and* flowreþ ful of rycchesse. and vertues nis nat al oonly wiþ outen medes. but it is cast vndir *and* fortroden vndir þe feet of felonous folk. *and* it abieþ þe tourmentes in sted of wicked felouns ¶ Of al[le] whiche þing þer nis no wyȝt þat [may] merueyllen ynouȝ ne compleyne þat swiche þinges ben don in þe regne of god þat alle þinges woot. and alle þinges may *and* ne wool nat but only goode þinges. ¶ þan seide she þus. certys quod she þat were a grete meruayle *and* an enbaissynge wiþouten ende. *and* wel more horrible þan alle monstres yif it were as þou wenest. þat is to sein. þat in þe ryȝt ordeyne house of so mochel a fader *and* an ordenour of meyne. þat þe vesseles þat ben foule *and* vyle sholde ben honoured *and* heried. and þe precious uesseles sholde ben defouled *and* vyle. but it nis nat so. For yif þe þinges

true light! have been verycleare and unanswerable, both by the divine testimony which they carry along with them, and by thy irrefragable arguments. Through the oppression of grief I had forgotten these truths, but was not wholly ignorant of them. The principal cause of my trouble is this—that, whilst the absolute Ruler of all things is goodness itself, evil exists and is allowed to pass unpunished. This, to say the least, is astonishing. 3097

Moreover, while *vice* flourishes *virtue* is not only unrewarded, but trampled under foot by base and profligate men, and suffers the punishment due to impiety. Here is cause for wonderment, since such things are possible under the government of an omniscient and omnipotent God, who wills nothing but what is the best. 3107

P. It were indeed, not only marvellous, but also horribly monstrous, if, in the well-regulated family of so great a master, the worthless vessels should be honoured and the precious ones be despised:—but it is not so. For if

3085 *seid*—MS. seide, C. seid
[*me*]—from C.
3086 *þi*—the
3087 *mowe*—mowen
3088 *som tyme*—whilom
3089 [*the*]—from C.
wronge—wrong
haþ—MS. haþe
3090 *don*—MS. done, C. don
were—weeren
3091 *namly*—namely
3092 *goode*—good
3094 *wiþ outen*—*with* owte
3095 *þinge*—thing
3097 *þere*—ther
ben ywondred—be wondryd
3098 *flowreþ*—MS. folweþ, C. flowrith
3099 *rycchesse*—Rychesses
vertues—vertu
wiþ outen—*with* owte
3101 *in sted*—in stide
3102 *wicked*—wikkede
al[*le*]—alle
þing—thinges
3103 [*may*]—from C.
3104 *don*—MS. done, C. doon
3105 *wool*—wole
goode—good
3107 *grete*—gret
enbaissynge—enbasshinge
3108 *alle*—al
3109 *ordeyne house*—ordenee hows
3111, 3113 *vyle*—vyl
3112 *heried*—lie heryed
sholde—sholden
3113 *þe*—tho

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the conclusions we have come to, be sound and irrefragable, we must confess that under God's rule the *good* are always powerful and mighty, and the *wicked* weak and contemptible; that vice never passes unpunished, nor virtue goes unrewarded; that happiness attends good men, and misfortune falls to the lot of the wicked. These and many other truths of like nature shall be proved to thee, and shall put an end to thy complaints, and strengthen thee with firmness and solidity. Having shown you a picture of true felicity, and wherein it resides, I shall now trace out the way which will lead you to your home. I will give your soul wings to soar aloft, so that all tribulation being removed, you may, under my guiding, by my road, and with my vehicle, return whole and sound into your own country. [The fyrste metur.] I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phœbus'

þat I haue *con*cluded a litel here byforne ben kept hoole *and* vnraced. þou shalt wel knowe by þe auctorite of god. of þe whos regne I speke þat certys þe good[e] folk ben alwey myȝty. *and* shrewes ben alwey yuel *and* feble. ne þe vices ben neu*er*e mo wiþ outen peyne: ne þe vertues ne ben nat wiþ outen mede. and þat blisfulnesses comen alwey to goode folke. *and* infortune comeþ alwey to wicked folke. ¶ And þou shalt wel knowe many[e] þinges of þis kynde þat sholle cessen þi pleyntes. *and* stedfast þe wiþ stedfast saddenesse. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen *in* whom blysfulnesse is set. alle þinges I treted þ*at* I trowe ben nessessarie to put[te] furþe ¶ I shal shewe þe. þe weye þat shal brynge þe aȝeyne vnto þi house *and* I shal ficche feþeres in þi þouȝt by whiche it may arysen in heyȝte. so þat al tribulaci*oun* don awey. þou by my gidyng & by my paþe *and* by my sledes shalt mowen retourne hool *and* sounde in to þi contre. 3132

SUNT ETENIM PENNE. *ET CETERA.*

I Haue for soþe swifte feþeres þat surmoun*te*n þe heyȝt of þe heuene whan þe swifte þouȝt haþ cloþed it self. in þo feþeres it dispiseþ þe hat[e]ful erþes. *and* surmounteþ þe heyȝenesse of þe greet[e] eyir. *and* it seiþ þe cloudes by-hynde hir bak *and* passeþ þe heyȝt of þe regioun of þe fire þat eschaufiþ by þe swifte moeuyng of 3139 þe firmament. til þat she a-reisiþ hir in til þe houses þ*at*

3114 *here byforne*—her byforn *kept*—MS. kepte, C. kept
3116 *good*[*e*]—goode
3117 *alwey* (2)——*feble*—alwey owt cast *and* feble
3118, 3119 *wiþ outen*—with owte
3119 *vertues*—vertuus
3122 *many*[*e*]—manye *sholle cessen*—shollen cesen
3123 *stedfast*——*stedfast*—strengthyn the with stidfast
3124 *seyn*—MS. seyne, C. seyn
3125 [*haue*]—from C. *somtyme*—whilom
3126 *set*—MS. sette, C. I-set
3127 *put*[*te*] *furþe*—putten forth
3128 *weye*—wey *brynge*—bryngen *þi house*—thin hows
3129 *ficche*—fycchen
3130 *arysen*—areysen *don*—MS. done, C. ydoñ
3131 *paþe*—paath *shalt mowen*—shal mowe
3132 *sounde*—sownd
3133 *heyȝt of þe heuene*—heyhte of heuene
3134 *haþ*—MS. haþe
3136 *heyȝenesse*——*eyir*—Roundnesse of the grete ayr
seiþ—seth
3137 *hir*—his
3138 *fire*—Fyr *eschaufiþ*—MS. eschaufiþe
3139 *she*—he *hir*—hym

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beren þe sterres. *and* ioygneþ hir weyes wiþ þe sonne phebus. *and* felawshipeþ þe weye of þe olde colde saturnus. and she ymaked a kny3t of þe clere sterre. þat is to seyne þat þe soule is maked goddys kny3t by þe sekyng of treuþe to comen to þe verray knowlege of god. and þilke soule renne[þ] by þe cercle *of þe sterres in alle þe places þere as þe shynyng ny3t is depeynted. þat is to seyne þe ny3t þat is cloudeles. for on ny3tes þat ben cloudeles it semeþ as þe heuene were peynted wiþ dyuerse ymages of sterres. *and* whan þe soule haþ gon ynou3 she shal forleten þe last[e] poynt of þe heuene. *and* she shal p*r*essen *and* wenden on þe bak of þe swifte firmament. and she shal ben maked p*er*fit of þe dredefulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges þe ceptre of his my3t *and* attemp*er*eþ þe gouernementes of þis worlde. *and* þe shynynge iuge of þinges stable *in* hym self gouerneþ þe swifte carte. þat is to seyne þe circuler moeuyng of [the] sonne. *and* yif þi weye ledeþ þe a3eyne so þat þou be brou3t þider. þan wilt þou seye now þat þat is þe contre þat þou requeredest of whiche þou ne haddest no mynde. but now it remenbreþ me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif þe lyke þan to loken on þe derkenesse of þe erþe þat þou hast for-leten. þan shalt þou seen þat þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ now shule ben exiled from þilke faire contre.

radiant path, or accompanying cold and aged Saturn, or riding, 3142 as a soldier, with Mars. [Chaucer's Gloss.] Through every sphere she (the mind) runs [* fol. 25.] where night is most cloudless and where the sky is decked with stars, until she reaches the heaven's utmost sphere—then pressing on she shall be prepared to see the true Source of Light, where the great King of kings bears his mighty sceptre, and holds the reins of the universe. Here the great Judge, standing in shining robes, firmly guides his winged chariot, and rules the tumultuous affairs of the world.

If you at length shall arrive at this abode, you will say this is my country—here I was born—and here will I abide.

3161

And should you deign to look on the gloomy earth, you'll see those tyrants, the fear of wretched folk, banished from those fair realms.

3140 *hir*—his
3141 *weye*—wey
þe——saturnus—MS. saturnus þe olde colde
3142 *saturnus*—saturnis
she—he
3143 *soule*—thowght
3144 *treuþe*—trowthe
knowlege—knolechе
3145 *soule*—thoght
3146 *depeynted*—painted
3149-50 *and whan——she shal—and* whanne he hath I-doon there I-nowh he shal
3149 *haþ*—MS. haþe
3150 *þe last*[*e*]*——heuene*—the laste heuene
3151-2 *she*—he
3152-3 *of þe——of god*—of the worshipful lyht of god
3153 *þere haldeþ*—ther halt
3155 *þis worlde*—the world
3156 *carte*—cart or wayn
3157 [*the*]—from C.
3159 *whiche*—which
3161 *here* (1, 2, 3)—her
born—MS. borne, C. born
wil (1)—wol
wil (2)—wole
3162 *lyke*—liketh
derkenesse—dyrknesses
3164 *wrecched*[*e*] — wrecchede
3165 *shule*—shollen
from—fro

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TUNC EGO PAPE INQUAM. *ET CETERA.*

[The 2e prose.]
B. Ah! thou promisest me great things indeed!—but without delay, satisfy the expectations you have raised.
P. You must first be convinced that the good are always strong and powerful and the wicked destitute of strength. These assertions do

3173 mutually demonstrate each other. For since good and evil are contrary, if good be powerful evil must be impotent. And if the frailty of evil is known, the strength and stability of good must also be known to you. But to convince you I shall proceed to prove it from both these principles, establishing these truths, by arguments drawn first from one of these topics and then from the other. Two things are necessary to every action—the Will and the Power; if either be wanting, nothing can be effected. A man can do nothing without the concurrence of his will, and if power faileth the will is of no effect. Hence, if you see a person desirous

3191 of getting what he cannot procure, you are sure he lacks power to obtain it. And if you see another do what he had a mind to do, can you doubt

Panne seide I þus. [owh] I wondre me þat þou by-hetest me so grete þinges. ne I ne doute nat þat þou ne mayst wel *per*forme þat þou by-hetest. but I preie þe oonly þis. þat þou ne tarie nat to telle me þilke þinges þat þou hast meoued. first q*uo*d she þou most nedes knowen. þat good[e] folk ben al wey strong[e] *and* myȝty. and þe shrewes ben feble *and* desert *and* naked of alle strengþes. and of þise þinges certys eueryche of hem is declared *and* shewed by o*þer*. ¶ For so as good *and* yuel ben two cont*rar*ies. yif so be þat goode be stedfast. þ*an* shewe*þ* þe fieblesse of yuel al openly. and yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse of goode is knowen. but for as moche as þe fey of my sentence shal be þe more ferme *and* habou*n*daunt. I wil goon by þat oon wey *and* by þat o*þer* *and* I wil conferme þe þinges þat ben p*ur*posed now on þis side *and* now on þ*at* syde. ¶ Two þinges þer ben in whiche þe effect of alle þe dedes of man kynde standi*þ*. þat is to seyn. wil *and* power. and yif þat oon of þise two fayle*þ* þere nis no þing þat may be don. for yif þat wil lakke*þ* þere nys no wyȝt þat vndirtake*þ* to done þat he wol not don. and yif power fayle*þ* þe wille nis but *in* ydel *and* stant for nauȝt. and þer of come*þ* it þat yif þou se a wyȝt þat wolde get*en* þat he may nat geten. þou mayst nat douten þat power ne fayle*þ* hy*m* to haue*n* þat he wolde. ¶ þis is open *and* clere q*uo*d I. ne it may nat ben denyed in no manere. and yif þou se a wyȝt q*uo*d she. þat ha*þ* don þat he wolde don þ*o*u nilt nat douten þat he ne ha*þ* had power to done it. no q*uo*d. I. and in þat. þat euery wyȝt may. in þat þat men may holden

3166 [*owh*]—from C.
3171 *good*[*e*]—goode
strong[*e*]—stronge
3172 *desert*—dishert
3173 *eueryche*—euerich
3175 *goode*—good
3176 *stedfast*—stidefast
3177 *freelnesse*—frelenesse
stedfastnesse — stidefastnesse
3178 *goode*—good
3180 *oon*—oo
wil (2)—wole
3185-6 *þere*—ther
3185 *don*—MS. done, C. don
3186 *done*—don
3187 *wille*—wil
3188 *come*þ—comht
3189 *mayst* — MS. mayste, C. mayst
3191 *clere*—cler
3192 *denyed*—denoyed
3193-4 *ha*þ—MS. ha þe
3193 *don* (*both*)—MS. done, C. doon
3194 *had*—MS. hadde, C. had
done—doon

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hym myȝty. as who seiþ *in* as moche as a man is myȝty to done a þing. in so moche men halden hy*m* myȝty. and in þat þat he ne may. in þat men demen hym to ben feble. I confesse it wel q*uo*d I. Remembriþ þe q*uo*d she þat I. haue gadred *and* shewed by forseide resou*n*s þat al þe entenci*oun* of þe wil of ma*n*kynde whiche þat is lad by diuerse studies hastiþ to comen to blisfulnesse. ¶ It reme*m*breþ me wel q*uo*d I þat it hath ben shewed. *and* recordeþ þe nat þan q*uo*d she. þat blisfulnesse is þilke same goode þat men requeren. so þat whan þat blisfulnesse is requered *of alle. þat goode [also] is requered *and* desired of al. It recordeþ me wel q*uo*d I. for haue it gretly alwey ficche[d] in my memorie. alle folk þan q*uo*d she goode *and* eke badde enforcen he*m* wiþ oute difference of entenci*oun* to come*n* to goode. þat is a uerray consequence q*uo*d I. and certeyne is q*uo*d she þat by þe getyn*g* of goode ben men ymaked goode. þis is certeyne q*uo*d. I. ¶ þan geten goode men þat þei desiren. so semeþ it q*uo*d I. but wicked[e] folk q*uo*d she yif þei geten þe goode þat þei desire*n* þei [ne] mowen nat ben wicked. so is it q*uo*d .I. ¶ þan so as þat oon *and* þat oþer [q*uo*d she] desiren good. *and* þe goode folk geten good *and* nat þe wicked folk ¶ þan nis it no doute þat þe goode folk ne ben myȝty *and* þe wicked folk ben feble. ¶ who so þat euer q*uo*d I douteþ of þis. he ne may nat considre þe nature of þinges. ne þe consequence of resou*n*. and ouer þis q*uo*d she. ¶ yif þat þer ben two þinges þat han o same pu*r*pos by kynde. *and* þat one of he*m* pu*r*sueþ *and* performeþ þilke same þinge by naturel office. *and* þat oþer ne may nat done þilk naturel office. but folweþ by oþer manere þan is couenable to natu*r*e ¶ Hym þat

that he had the power to do it?
B. No, surely.
P. A man, then, is esteemed powerful in respect of what he is able to do, and weak in relation to what he is unable to perform.
B. That is true.
P. Do you remember that I proved that the will of man, following different pursuits, seeks happiness only? Do you recollect too, that it has been shown that happiness is
[* fol. 25 *b*.]
the supreme good of men—and all desire this good, since all seek happiness?
All men, then, good and bad, seek to acquire good? And it is certain that when men obtain good they become good? 3212
B. It is most certain.
P. Do good men, then, get what they desire?
B. It seems so.
P. If evil men obtain the good, they can be no longer evil?
B. It is so.
P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feeble?
B. None can doubt this, save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning.
P. If two beings have the same end in view—

3196 *as moche*—so moche
3197 *done*—doon
moche—mochel
halden—halt
3201 *whiche*—which
3202 *lad*—MS. ladde, C. lad
3203 *it hath ben*—MS. I herde þe, C. it hath ben
3205-6 *goode*—good
3206 [*also*]—from C.
3207 *al*—alle
It——*I*—it ne recordeth me nat q*uo*d I
3210-12(1)-15 *goode*—good
3214 *wicked*[*e*]—wikkede
3215 [*ne*]—from C.
3216 *mowen*—mowe
3217 [*quod she*]—from C.
3218 *wicked*—wilke (? wikke)
3220 *wicked*—wikkede
3226 *þilk*—thilke

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and one of them accomplishes his purpose by the use of natural means, while the other not using legitimate means does not attain his end—which of these two is the most powerful?
B. Illustrate your meaning more clearly.
P. The motion of walking is natural to man? And this motion is the natural office of the feet? Do you grant this?
B. I do.
P. If, then, he who is able to use his feet walks, whilst another lacking this power creeps on his hands—surely he that is able to move naturally upon his feet is more powerful than he who

acomplisiþ hys *pur*pos kyndely. *and* ȝit he ne acomplisiþ nat hys owen purpos. wheþer of þise two demest þou for more myȝty. ¶ yif þat I coniecte q*uo*d .I. þat þou wilt seye algates. ȝit I desire to herkene it more pleynely of þe. þou nilt nat þan denye q*uo*d she þat þe moeuement*ȝ* of goynge nis in men by kynde. no for soþe q*uo*d I. ne þou ne doutest nat q*uo*d she þat þilke naturel office of goynge ne be þe office of feet. I ne doute it nat q*uo*d .I. þan q*uo*d she yif þat a wyȝt be myȝty to moeue *and* goþ vpon hys feet. and anoþer to whom þilke naturel office of feet lakkeþ. enforceþ hym to gone crepynge vp*on* hys handes. ¶ whiche of þise two auȝte to ben holden more myȝty by ryȝt. knyt furþe þe remenaunt q*uo*d I. ¶ For no wyȝt ne douteþ þat he þat may gone by nat*ur*el office of feet. ne be more myȝty

3243 þan he þat ne may nat ¶ but þe souereyne good q*uo*d she þat is euenlyche p*ur*posed to þe good folk *and* to badde. þe good folke seken it by naturel office of uertues. *and* þe shrewes enforcen hem to geten it by dyuerse couetise of erþely þinges. whiche þat nis no naturel office to geten þilke same souereyne goode. trowest þou þat it be any oþer wyse. nay q*uo*d .I. for þe con*se*quence is open *and* shewynge of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myȝty. *and* shrewes feble *and* vnmyȝty. ¶ þou rennest aryȝt byfore me q*uo*d she. *and* þis is þe iugement þat is to seyn. ¶ I iuge of þe ryȝt as þise leches ben wont forto hopen of seke folk whan þei ap*er*ceyuen þat nature is redressed *and* wiþstondeþ to þe maladie. ¶ But for I see þe now al redy to þe vndirstandynge I shal shewe þe more þilke *and* continuel resou*n*s. ¶ For loke now

cannot.
P. The good and bad seek the supreme good: the good by the natural means of virtue—the wicked by gratifying divers desires of earthly things (which is not the natural way of obtaining it). Do you think otherwise?
B. The consequence is plain, and that follows from what has been granted—that the good are powerful, while the wicked are feeble.
P. You rightly anticipate me; for it is a good sign, as physicians well know, when Nature exerts herself and resists the malady. But, as you are so quick of appre-

3229 *owen*—owne
3231 *wilt*—wolt
herkene—herkne
3232 *pleynely*—pleynly
denye—denoye
3233 *moeuement*ȝ — Moeuement
3237 *goþ*—MS. goþe
hys—hise
3238 *gone*—goon
3239 *hys*—hise
whiche—which
3240 *more*—the Moore
furþe—forth
3242 *gone*—gon
3245 *good*—goode
3246 *uertues*—vertuus
3247 *whiche*—which
3248 *goode*—good
3253 *byfore*—by-forn
3254 *forto*—to
3255 *seke*—sike

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how gretly shewiþ þe feblesse *and* infirmite of wicked folke. þat ne mowen nat come to þat hire naturel entencioun ledeþ hem. *and* ȝitte almost þilk naturel entencioun constreineþ hem. ¶ and what were to deme þan of shrewes. yif þilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ alwey byforne hem. *and* is so grete þat vnneþ it may be ouercomen. ¶ Considre þan how gret defaute of power *and* how gret feblesse þere is in grete felonous folk as who seiþ þe gretter þinges þat ben coueited *and* þe desire nat accomplissed of þe lasse myȝt is he þat coueiteþ it *and* may nat acomplisse. ¶ And forþi philosophie seiþ þus by souereyne good. ¶ Sherewes ne requere nat lyȝt[e] medes ne veyne gaines whiche þei ne may nat folwen ne holden. but þei faylen of þilke some of þe heyȝte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. *þe whiche þei enforcen hem oonly to geten by nyȝtes *and* by dayes. ¶ In þe getyn[g] of whiche goode þe strengþe of good folk. is ful wel ysen. For ryȝt so as þou myȝtest demen hym myȝty of goynge þat goþ on hys feet til he myȝt[e] come to þilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryȝt so most þou nedes demen hym for ryȝt myȝty þat getiþ *and* atteiniþ to þe ende of alle þinges þat ben to desire. by-ȝonde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may conclude þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes.

hension, I shall continue this mode of reasoning. The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them; what would become of them without this natural prompting, so powerful and irresistible? Consider how great is the impotence of the wicked. (The greater the things desired, but unaccomplished, the less is the power of him that desires, and is unable to attain his end.) The wicked seek after no trivial things—which they fail to obtain; but they aspire in 3275 vain to the sovereign good, which they endeavour [* fol. 26.] day and night to obtain. The good attain the end of their desires, and therein their power is manifested. For as you deem him a good walker that goes to the end of his journey, so you must esteem him powerful that attains his desires, beyond which there is nothing to desire. Wicked men, then, are destitute of those powers which the good so amply possess. Wherefore do they leave virtue, and follow vice? Is it because they are ignorant of good?

3259 *wicked*—wikkede
3260 *come*—comyn
3261 *þilk*—thilke
3262 *deme*—demen
3263-4 *helpe*—help
3264 *whiche*—which
goþ—MS. goþe
3265 *grete*—gret
vnneþ—vnnethe
be ouercomen—ben ouercome
3267 *þere*—ther
grete—wikkede
3268 *þinges*—thing
ben—is
3271 *Sherewes ne requere*—ne shrewes ne requeren
3272 *lyȝt[e]*—lyhte
veyne—veyn
nat—omitted
3276 *whiche*—which
3277 *getyn[g]*—getinge
whiche goode—which good
3278 *ysen*—MS. and C. ysene
3279 *goþ*—MS. goþe
3280 *myȝt[e]*—myhte
3281 *þere*—ther
lay—laye
forþer—forthere
be—ben
3283 *desire*—desired
3284 *þat*—omitted
3285 *whiche*—the which
þat—þat the
3286 *ben*—be

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What is more weak and base than the blindness of ignorance? Or do they know the way they ought to follow, but are led astray by lust and covetousness? And so, indeed, weak-minded men are overpowered by intemperance, for they cannot resist vicious temptations. Do they willingly desert Good and turn to Evil? If they do so, they not only cease to be powerful, but even cease to exist. For those who neglect the common end of all beings, cease to exist. You may marvel that I assert that the wicked, the majority of the human race, have no existence—

¶ But what þing is more feble *and* more caitif þan is þe blyndenesse of ignoraunce. or ellys þei knowen ful wel whiche þinges þat þei auȝten to folwen ¶ but lecherye *and* couetise ouerþroweþ hem mysturned. ¶ and certis so doþ distemp*er*aunce to feble men. þat ne mowe*n* nat wrastle aȝeins þe vices ¶ Ne knowen þei nat þan wel þat þei foreleten þe good wilfully. *and* turnen hem vilfully to vices. ¶ And in þis wise þei ne forleten nat oonly to ben myȝty. but þei forleten al outerly in any wise forto ben ¶ For þei þat forleten þe comune fyn of alle þinges þat ben. þei for-leten also þerwiþ al forto ben. and *per*auenture it sholde semen to som folk þat þis were a merüeile to seyne þat shrewes whiche þat contienen þe more p*ar*tie of me*n* ne ben nat. ne han no beynge. ¶ but naþeles it is so. *and* þus stant þis þing for þei þat ben shrewes I denye nat þat þei ben shrewes. but I denye *and* sey[e] symplely and pleynly þat þei [ne] ben nat. ne han no beynge. for ryȝt as þou myȝtest seyn of þe careyne of a man þat it were a ded man. ¶ but þou ne myȝtest nat symplely callen it a man. ¶ So graunt[e] I wel for soþe þat vicious folk ben wicked. but I ne may nat graunten absolutely *and* symplely þat þei ben. ¶ For þilk þing þat wiþ holdeþ ordre *and* kepiþ nature. þilk þing is *and* haþ beynge. but þat þing þat faileþ of þat. þat is to seyne he þ*at* forletiþ naturel ordre he for-letiþ þilk beyng þat is set in hys nature. but þou wolt sein þat shrewes mowen. ¶ Certys þat ne denye I nat. ¶ but certys hir power ne descendeþ nat of strengþe but of feblesse. for þei mowen don wickednesses. þe whiche þei ne myȝten nat don yif þei myȝte*n* dwelle in þe forme *and*

3304 but it is, however, most true. That the wicked are bad I do not deny—but I do not admit that they have any real existence. You may call a corpse a dead man, but you cannot with propriety call it a man. So the vicious are profligate men, but I cannot confess they absolutely exist. That thing exists that preserves its rank, nature, and constitution, but when it loses these essentials it ceases to be. But, you may say that the wicked have a *power* to act, nor do I deny it; but their power is an effect of weakness. They can do evil, but this they could

3291 *auȝten to folwen* — owhten folwe
3293 *doþ*—MS. doþe, C. doth
3294 *wrastle*—wrastlen
3295 *vilfully*—wilsfully
3297 *outerly*—owtrely
3301 *seyne*—seyen
3304-5 *denye*—denoye
3305 *sey[e] symplely* — seye sympeli
3306 *[ne]*—from C.
3307 *seyn*—seyen
3309 *graunt[e]*—graunte
3311-12 *þilk*—thilke
3312 *haþ*—MS. haþe
3313 *þat* (1)—what
3313 *seyne*—seyn
3314 *þilk*—thilke
3315 *set*—MS. sette, C. set
3316 *denye*—denoye
3318 *don*—MS. done, C. don
3319 *myȝten* (1)—myhte *dwelle*—dwellin

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in þe doynge of goode folke. ¶ And þilke power shewe þ ful euydently þat þei ne mowen ry3t nau3t. ¶ For so as I haue gadered *and* proued a lytel her by-forn þat yuel is nau3t. *and* so as shrewes mowen oonly but shrewednesse. þis conclusioun is al clere. þat shrewes ne mowen ry3t nat to han power. and for as moche as þou vndirstonde whiche is þe strengþe þat is power of shrewes. I haue diffinised a lytel here byforn þat no þing nis so my3ty as souereyne good ¶ þat is soþe quod .I. [*and* thilke same souereyn good may don non yuel // Certes no quod I] ¶ Is þer any wy3t þan quod she þat weniþ þat men mowen don alle þinges. No man quod .I. but yif he be out of hys witte. ¶ but certys sherewes mowen doñ yuel quod she. ¶ 3e wolde god quod I þat þei ne my3ten don none. þat quod she so as he þat is my3ty to done oonly but good[e] þinges may don alle þinges. and þei þat ben my3ty to done yuel[e] þinges ne mowen nat alle þinges. þan is þis open þing *and* manifest þat þei þat mowen don yuel ben of lasse power. and 3itte to proue þis conclusioun þere helpeþ me þis þat I haue shewed here byforne. þat al power is to be noumbred amonge þinges þat men au3ten requere. *and* haue shewed þat alle þinges þat au3ten ben desired ben referred to good ry3t as to a manere hey3te of hyr nature. ¶ But for to mowen don yuel *and* felonye ne may nat ben referred to good. þan nis nat yuel of þe noumbre of þinges þat au3ten. *be desired. but al power au3t[e] ben desired *and* requered. ¶ þan is it open *and* cler þat þe power ne þe moeuyng of shrewes nis no powere. *and* of alle þise þinges it shewe þ wel þat

not do, if they retained the power of doing good. This power, then, clearly shows their impotence. For as evil is nothing, it is clear that while the wicked can only do evil they can do nothing. That you may understand the force of this power, I have proved that nothing is more powerful than the sovereign good.

B. That is true.

P. And that supreme good can do no evil?

B. Certainly not.

P. Is there any one who thinks that man can do all things?

B. No sane man can think so.

P. But men may do evil.

B. I would to God they could not.

P. Since he that can do good, can

3336 do all things, and he that has power to do evil cannot do all things, therefore the evil-doers are less powerful. Let me add too that *power* is one of the things to be desired, and that all such things are to be referred to the chief good (the perfection of their nature). But the power of doing evil has no relation to that Good, therefore it is not desirable; but as

[* fol. 26 *b*.]

all power is desirable, it is clear that the ability to do evil is not power. It clearly follows from this reasoning,

3320 *goode*—good
3324 *shrewednesse* — shrewednesses
clere—cleer
3325 *nat*——*power* — nawht ne han no power
3326 *whiche*—which
þat is—of this
3327 *here*—her
3328 *nis*—is
3329 *soþe*—soth
3329, 3330 [*and thilke* —— *quod I*]—from C..
3334 *don*—MS. done, C. don
none þat—non thanne
3335 *done*—doon
good[e]—goode
3336 *don*—MS. done, C. don
done—don
3337 *yuel[e]*—yuele
þis—it
3338 *don*—MS. done, C. don
3339 *3itte*—yit
þere—ther
3340 *shewed here byforne*—Ishewed her by-forn
al—alle
3341 *amonge*—among
3344 *don*—MS. done, C. don
3346 *au3ten be*—owhte ben
3347 *al*—alle
au3t[e]—owhte

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that the good only are powerful while the vicious are feeble. And Plato's opinion is hereby verified that the *wise* only have the power to do what they desire; the wicked may follow the dictates of their lusts, but their great aim and desire, *i. e.* HAPPINESS, they can never attain. The wicked may gratify their desires, thinking to attain the chief good (for which they wish), but they can never possess it, for impiety and vice can never be crowned with happiness.

þe goode folk ben certeynly myȝty. *and* þe shrewes ben douteles vnmyȝty ¶ And it is clere *and* open þat þilke sentence of plato is uerray *and* soþe. *þat* seyþ þat oonly wisem*en* may [doon] þat þei desiren. *and* shrewes mowen haunten þat hem lykeþ. but þat þei desiren þat is to seyne to comen to souereyne good þei ne han no power to acomplissen þat. ¶ For shrewes don þat hem list whan by þo þinges in whiche þei deliten þei wenen to atteyne to þilke good þat þei desiren. but þei ne geten ne atteynen nat þer to. ¶ for vices nꝑ comen nat to blisfulnesse. 3360

QUOS UIDES SEDERE CELSOS.

[The ij^de Met*ur*.] Whosoever might strip of their purple coverings, proud kings, who, surrounded by their guards,

3364 sit on lofty thrones, and whose stern looks wear fierce threatenings, and boiling breasts breathe fury; would see those mighty lords inwardly fettered, and tormented by lust, passion, grief, and delusive hopes.

3371 Since, then, so many tyrants bear sway over one head—that lord, oppressed by so many masters (i. e. vices), is weak and feeble, and his actions are not obedient to his will.

Who so þat þe couertures of her veyn apparailes myȝt[e] strepen of þise proude kynges þat þou seest sitten on heyȝe in her chayeres glyterynge in shynynge purpre envyroned wiþ sorweful arm*ur*es manasyng wiþ cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wiþ *in*ne hir corages ful streyte cheynes for leccherye tormentiþ hem on þat oon syde wiþ gredy venyms *and* troublable Ire þat araiseþ in hem þe floodes of troublynges tourmentiþ vpon þat oþer side hir þouȝt. or sorwe halt hem wery or ycauȝt. or slidyng *and* disseyuyng hope tourmentiþ hem. And þerfore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desiriþ. syn he is cast doune wiþ so many[e] wicked lordes. þat is to seyn wiþ so many[e] vices. þat han so wicked lordshipes ouer hym. 3377

3351 *clere*—cler
3352 *soþe*—soth
þat seyþ—MS. but siþe, C. þat seyth
3353 [*doon*]—from C.
3355 *seyne*—seyn
3357 *whiche*—which
3361-63 *her*—hir
3362 *myȝt[e]*—myhte
3363 *heyȝe*—heygh
3364 *sorweful*—sorwful
3365 *mouþe*—Mowth
3366 *se*—seen
ilke—thilke
3368 *on*—in
3369 *hem*—hym
3371 *disseyuyng* — deceyuynge
3373 *seyne*—seyn
bere—beeren
3373-75-76 *many[e]*—manye
3373 *tyrauntis*—tyranyes
3374 *doþ*—MS. doþe
þilk—thilke
3375 *doune*—down
wicked—wikkede
3376 *wicked*—wikkedly

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VIDES NE IGITUR QUANTO.

[The iij.de prose.]

SEest þou nat þan in how gret filþe þise shrewes ben ywrapped. *and* wiþ whiche cleernesse þise good folk shynen. In þis shewe þ it wel þat to good folk ne lakke þ neuer mo hir medes. ne shrewes ne lakken neuer mo to*ur*mentis. for of alle þinges þat ben ydon þilke þing for whiche any þing is doon. it seme þ as by ry3t þat þilke þing be þe mede of þat. as þus. ¶ yif a man renne þ in þe stadie or in þe forlonge for þe corone. þan lie þ þe mede in þe corone for whiche he renne þ. ¶ And I haue shewed þat blisfulnesse is þilke same good for whiche þat alle þ*ingus* ben don. þan is þilke same good p*ur*posed to þe werkes of mankynde ry3t as a comune mede. whiche mede ne may ben disseuered fro good folk. for no wy3t as by ry3t fro þennes for þe þ*at* hym lakki þ goodnesse ne shal ben cleped good. For whiche þing folk of good[e] maneres her medes ne forsaken hem neuer mo. For al be it so þat sherewes waxen as wood as hem list a3eynes good[e] folk. 3itte neuer þe les þe corone of wise men ne shal nat fallen ne faden. ¶ For foreine shrewednesse ne bynyme þ nat fro þe corages of good[e] folk hire p*ro*pre honoure. but yif þat any wy3t reioise þ hem of goodnesse þat þei had[de] taken fro wiþoute. as who sei þ yif [þ*at*] any wy3t had[de] hys goodnesse of any oþer man þan of hym self. certys he þat 3af hym þilke goodnesse or ellys som oþer wy3t my3t[e] bynym[e] it hym. but for as moche as to euery wy3t hys owen p*ro*pre bounte 3eue þ hy*m* hys mede. þan at arst shal he faylen of mede whan he forleti þ to ben good. *and* at þe laste so as alle medes be*n* requered for men wenen þat þei ben

See you not in how great and filthy a mire the wicked wallow? This is a proof that good folks do not go unrewarded, nor do the evil-doers escape punishment. Every action is done for a certain end, and that end is the reward of the action. But Happiness is that good for which all things are done. Therefore happiness is the reward which all the human race seek as the reward of their actions. This good is inseparable from the virtuous, therefore virtue can never want its reward. Evil men may rage as they 3392 please against the good, but the crown of the wise shall not fall nor fade. The wickedness of another cannot deprive a virtuous soul of its own honour. If a man pride himself on the possession of an advantage received from another, he may be deprived of it, either by the giver or by others. But, as the reward of the virtuous is derived from virtue, a man cannot lose this meed unless he ceases to be virtuous. Lastly, since a reward is desired because it is supposed to be a good, can we believe that he who is capable of good is deprived of the recompence?

3379 *whiche*—which
3380 *good*—goode
3381 *ne* (2)—omitted
3383 *whiche*—which
3385 *forlonge*—forlong
3386-88-90 *whiche*—which
3391 *for*þ*e*—forth
3393 *whiche*—which
3393 *good*[*e*]—goode
3395 *wood*—woode
good[*e*]—goode
3396 *les*—leese
ne—omitted
3398 *good*[*e*]—goode
3399 *reioise*þ—reioyse
hem—hym
3399 þ*ei had*[*de*]—he hadde
3400 [þ*at*]—from C.
3401 *had*[*de*]—hadde
3402 *self*—MS. selk
3403 *my3t*[*e*] *bynym*[*e*] — myhte be-nyme
3404 *owen*—owne
3406 *laste*—last

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What reward shall he receive? Certainly the [* fol. 27.] fairest and richest of all rewards. Call to mind that excellent corollary I have already given thee, and reason thus:— Since the supreme good is happiness, it follows that all good men are happy in as much as they are good; but if they are happy they must become as it were gods. The reward (*i. e.* divinity) of the righteous is such that no time can impair it, no power can diminish it, nor can any wickedness obscure it. Since, then, happiness belongs to good men, punishment inseparably attends the wicked. For since *good* and *evil* are contraries, so are *rewards* and *punishments*. It is evident that rewards follow good actions, and punishments attend evil actions; then as virtue itself is the reward of the virtuous, so vice is the punishment of the vicious. He who is punished with pain and uneasiness knows that he is afflicted with evil. If, then, the wicked did rightly understand themselves they would perceive that they are not exempted from punishment. Since vice, the extreme and worst kind of evil, not only afflicts them, but infects and entirely

good[e]. who is he þat wolde deme þat he þat is ryȝt myȝty of goode were p*ar*tles of mede. **and* of what mede shal he be gerdoned. certys of ryȝt faire mede *and* ryȝt greet abouen alle medes. ¶ Remembre þe of þilk noble corolarie þat I ȝaf þe a lytel here byforne. *and* gadre it to gidre in þis manere. so as god hym self is blisfulnesse. þan is it clere *and* certeyn. þat alle good folk ben makid blisful for þei ben good[e]. and þilke folk þat ben blisful it accordiþ *and* is couenable to ben godde[s]. þan is þe mede of goode folk swiche. þat no day [ne] shal enpeyren it. ne no wickednesse shal endirken it. ne power of no wyȝt ne shal nat amenusen it þat is to seyn to ben maked goddes. ¶ and syn it is þus þat goode men ne faylen neuer mo of hir*e* medes. ¶ certys no wise man ne may doute of þe vndep*ar*table peyne of shrewes. ¶ þat is to seyn þat þe peyne of shrewes ne dep*ar*tiþ nat from hem self neuer mo. ¶ For so as goode *and* yuel *and* peyne *and* medes ben contrarie it mot nedes ben þ*at* ryȝt as we seen by-tiden in gerdou*n* of goode. þat also mot þe peyne of yuel answer*e* by þe contrarie partye to shrewes. now þan so as bounte *and* prowesse ben þe medes to goode folk. also is shrewednesse it self torment to shrewes ¶ þan who so þat euer is entecched *and* defouled wiþ yuel. yif shrewes wolen þan pr*e*isen hem self may it semen to hem þat þei ben wiþ oute*n* p*ar*tye of tourment. syn þei ben swiche þat þe [vtteriste wikkednesse / þ*at* is to seyn wikkede thewes / which þ*at* is the] oute*r*este *and* þe w[or]ste kynde of shrewednesse ne defouliþ nat ne entecehiþ nat hem oonly but infectiþ *and* enuenemyþ he*m* gretely ¶ And al so loke on shrewes þat ben þe

3424

3408 *good[e]*—goode *wolde*—nolde
3409 *goode*—good *of* (2)—of the
3411 *greet*—grete
3412 *here byforne*—her byforn
3413 *god*—good
3414 *is* (1)—his
3414 *clere*—cleer
3415 *good[e]*—goode
3417 *godde[s]*—goddes *swiche*—swich
3418 *[ne]*—from C. *endirken*—derken
3422 *wise man*—wysman *þe*—omitted *vndepartable*—MS. vndirpartable, C. vndepartable
3423 *of* (1)—of the
3428 *answere*—answery *þe*—omitted
3434 *[vtteriste——is the]*—from C.
3438 *gretely*—gretly

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contrarie p*ar*tye of goode men. how grete peyne felawshipeþ *and* folweþ hem. ¶ For þou hast lerned a litel here byforn þat al þ*ing* þat is *and* haþ beynge is oon. *and* þilke same oon is good. þan is þis consequence þat it semeþ wel. þat al þat is *and* haþ beyn*g*e is good. þis is to seyne. as who seiþ þat beynge *and* vnite *and* goodnesse is al oon. *and* in þis manere it folweþ þan. þat al þing þat faileþ to ben good. it styntiþ forto be. *and* forto haue any beynge. wher fore it is þat shrewes stynten forto ben þat þei weren. but þilke oþer forme of mankynde. þat is to seyne þe forme of þe body wiþ oute. shewiþ ȝit þat þise shrewes were somtyme men. ¶ wher fore whan þei ben p*er*uerted *and* torned in to malice. certys þan han þei forlorn þe nature of mankynde. but so as oonly bounte *and* prowesse may enhawnse euery man ouer oþer men. þan mot it nedes be þat shrewes whiche þat shrewednesse haþ cast out of þe condici*oun* of mankynde ben put vndir þe merite *and* þe deserte of men. þan bitidiþ it þat yif þou seest a wyȝt þat be t*r*ansformed in to vices. þou ne mayst nat wene þat he be a man. ¶ For ȝif he [be] ardaunt in auarice. *and* þat he be a rauyno*ur* by violence of foreine rychesse. þou shalt seyn þat he is lyke to a wolf. *and* yif he be felonous *and* wiþ out reste *and* ex*er*cise hys tonge to chidynges. þou shalt lykene hym to þe hounde. *and* yif he be a p*r*eue awaito*ur* yhid *and* reioyseþ hym to rauysshe by wyles. þou shalt seyne hym lyke to þe fox whelpes. ¶ And yif he be distempre *and* quakiþ for ire men shal wene þat he bereþ þe corage of a lyou*n*. *and* yif he be dredeful *and* fleynge and dredeþ þinges þat ne auȝten nat ben dred. men

pollutes them. But contemplate the punishment of the wicked. You have been taught that *unity* is essential to being and is good—and all that 3443 have this unity are good; whatsoever, then, fails to be good ceases to exist. So that it appears that evil men must cease to be what they were. That they were once men, the outward form of the body, which still remains, clearly testifies. Wherefore, when they degenerate into wickedness they 3452 lose their human nature. But as virtue alone exalts one man above other men, it is evident that vice, which divests a man of his nature, must sink him below humanity. You cannot, therefore, esteem him to be a man whom you see thus transformed by his vices. The greedy robber, you will say, is like a *wolf*. 3461 He who gives no rest to his abusive tongue, you may liken to a *hound*. Does he delight in fraud and trickery? then is he like young *foxes*. Is he intemperate in his anger? then men will compare him to a raging *lion*. If he 3468 be a coward, he will be likened to

3439 *grete*—gret
3441 *al*—alle
haþ—MS. haþe
3443 *al*—alle
haþ—MS. haþe
3446 *al*—alle
3447 *haue*—han
3448 *stynten*—MS. styntent
3450 *were somtyme*—weeren whilom
3452 *forlorn*—MS. forlorne, C. forlorn
3453 *as*—omitted
enhawnse—enhawsen
3455 *whiche*—which
haþ—MS. haþe
3459 [*be*]—from C.
3464 *yhid*—MS. yhidde, C. I-hidd
3465 *seyne*—seyn
3468 *dredaful*—dredful
3469 *ben*—to ben
dred — MS. dredde, C. dredd

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a *hart*. If he be slow, dull, and lazy, then is he like an *ass*. Is he fickle and inconstant? Then is he like a *bird*. Doth he wallow in filthy lusts? Then doth he roll himself in the mire like a nasty *sow*. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

shal holde hym lyke to þe h*er*te. *and* yif he be slowe *and* astoned *and* lache. he lyueþ as an asse. *and* yif he be ly3t *and* vnstedfast of corage *and* chaungeþ ay his studies. he is lickened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wiþholden in þe foule delices of þe foule soowe. ¶ þan folweþ it þat he þat forletiþ bountee *and* prowesse. he forletiþ to ben a man. syn he ne may nat passe in to þe condici*oun* of god. he is tourned in to a beest. 3478

[* fol. 27 *b*.]

* v[e]la naricii ducis.

[The 3^le Met*ur*.] Ulysses was driven by the eastern winds upon the shores of that isle where Circe dwelt, who, having entertained her guests with magic draughts, transformed them into divers shapes—one into a boar, another into a lion;

Evius þe wynde aryueþ þe sayles of vlixes duc of þe contre of narice. *and* hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddesse dou3ter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wiþ enchaun*t*ment3. *and* after þat hir hande my3ty of þe herbes had[de] chaun*g*ed hir gestes *in* to dyuerse maneres. þat
3486 oon of hem is couered his face wiþ forme of a boor. þat oþer is chaun*g*ed in to a lyou*n* of þe contre of marmorike. *and* his nayles *and* his teþe wexen. ¶ þat oþer of hem is newliche chaunged in to a wolf. *and* howeliþ whan he wolde wepe. þat oþer goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie haþ had mercie of þe duc vlixes byseged wiþ diu*er*se yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by
3496 þis ydrawen in to hir mouþes *and* dronken þe wicked[e]

some into howling wolves, and others into Indian tigers.

But Mercury, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

3470 *holde*—holden
lyke—lyk
herte—hert
slowe—slowh
3472 *vnstedfast*—vnstidefast
his—hise
3475 *þan*—MS. *þat*, C. thanne
3477 *passe*—passen
3479 *aryueþ*—aryuede
vlixes — MS. vluxies, C. vlixes
3481 *Circe*—Circes
3483 *enchauntment3* — enchauntement3
3484 *hande*—hand
of—ou*er*
3485 *had*[*de*]—hadde
gestes — MS. goostes, C. gestes
3486 *boor*—boer*e*
3488 *his* (1)—hise
his teþe—hise teth
3489 *newliche*—neweliche
3490 *goþ*—MS. goþe
3491 *house*—hows
3492 *bride*—bryd
haþ—MS. haþe
3493 *mercie*—MS. mercurie, C. mercy
3494 *haþ*—MS. haþe
3495 *oosteresse*—oostesse
3496 *wicked*[*e*]—wikkede

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drynkes þei þat were woxen swyne hadden by þis
chaunged hire mete of brede forto ete acorns of ookes. 3498
non of hir lymes ne dwelliþ wiþ hem hoole. but
þei han lost þe voys *and* þe body. Oonly hire þouȝt
dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe
monstruous chaungynge þat þei suffren. ¶ O ouer lyȝt
hand. as who seiþ. ¶ O feble *and* lyȝt is þe hand of
Circes þe enchaunteresse þat chaungeþ þe bodies of folk
in to bestes to regarde *and* to comparisoun of mutacioun
þat is makid by vices. ne þe herbes of circes ne ben nat
myȝty. for al be it so þat þei may chaungen þe lymes
of þe body. ¶ algates ȝit þei may nat chaunge þe
hertes. for wiþ inne is yhid þe strengþe *and* þe vigour 3509
of men in þe secre toure of hire hertys. þat is to seyn
þe strengþe of resoun. but þilke uenyms of vices to-
drawen a man to hem more myȝtily þan þe venym of
circes. ¶ For vices ben so cruel þat þei percen *and*
þoruȝ passen þe corage wiþ inne. *and* þouȝ þei ne anoye
nat þe body. ȝitte vices wooden to distroien men by
wounde of þouȝt. 3516

All traces of the human form were lost, and they were bereft of speech. Their souls, unchanged, bewailed their dreadful fate.

O most weak, are Circe's powers compared with the potency of vice, to transform the human shape!

Circe's herbs may change the body, but cannot touch the mind, the inward strength of man.

But vice is more potent than Circe's poisonous charms.

Though it leaves the body whole, it pierces the inner man, and inflicts a deadly wound upon the soul.

TUNC EGO FATEOR INQUAM.

[The ferthe prose.]

Þan seide I þus I confesse *and* am aknowe quod I. ne
I ne se nat þat men may seyn as by ryȝt. þat
shrewes ne ben nat chaunged in to beestes by þe
qualite of hir soules. ¶ Al be it so þat þei kepen ȝitte
þe forme of þe body of mankynde. but I nolde nat of
shrewes of whiche þe þouȝt cruel woodeþ alwey in to
destruccioun of good[e] men. þat it were leueful to hem
to done þat. ¶ Certys quod she ne it nis nat leueful
to hem as I shal wel sheweñ þe in couenable place.
¶ But naþeles yif so were þat þilke þat men wenen ben 3526

B. I confess that vicious men are rightly called beasts. They retain the outward form of man, but the qualities of their souls prove them to be beasts. I wish, however, that the wicked were without the power to annoy and hurt good men.

P. They have no power, as I shall presently show you.

3497 *were woxen swyne* — weeren wexen swyn
3498 *chaunged*—Ichaunged
brede—bred
forto—MS. *and* forto
ete acorns—eten akkornes
3499 *hoole*—hool
3501 *wepiþ*—MS. kepiþ, C. weepith
3502 *monstruous*—MS. monstronous, C. Monstruos
3504 *Circes*—MS. Cirtes
folk—folkys [I-hydd
3509 *yhid*—MS. yhidde, C.
3515 *wooden*—MS. wolden, C. wooden
3517 *aknowe*—aknowe it
3518 *seyn*—sayn
3523 *good[e]*—goode
3524 *done*—don
3526 *ben*—be

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But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a threefold wretchedness afflicts those who both will, can, and do commit sin.

leueful for shrewes were bynomen hem. so þat þei ne myȝten nat anoyen or don harme to goode men. ¶ Certys a gret p*ar*ty of þe peyne to shrewes shulde ben allegged *and* releued. ¶ For al be it so þat þis ne seme nat credible þing p*er*auentu*re* to so*mme* folk ȝit mot it nedes be þat shrewes ben more wrecches *and* vnsely. whan þei may don *and* p*er*forme þat þei coueiten [than yif they myhte nat complyssen þ*at* they coueyten]. ¶ For yif so be þat it be wrecchednesse to wilne to don yuel: þan is it more wrecchednesse to mowen don yuel. wiþ oute whiche moeuyng þe wrecched wille sholde languisshe wiþ oute effecte. ¶ þan syn þat euerych*e* of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. and moeuynge to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen *and* mowen *and* p*er*formen felonyes *and* shrewednesses. ¶ I accorde me q*uo*d I. but I desire gretely þat shrewes losten sone þilke vnselynesses. þat is to seyne þat shrewes were despoyled of moeuyng to don yuel. ¶ so shulle*n* þei q*uo*d she. sonnere p*er*auenture þen þ*ou* woldest *or sonnere þen þei hem self wenen to lakken mowynge to done yuel. ¶ For þere nis no þing so late in so short bou*n*des of þis lijf þat is longe to abide. namelyche to a corage inmortel. Of whiche shrewes þe grete hope *and* þe heye com-passy*n*g*us* of shrewednesse is often destroyed by a sodeyne ende or þei ben war. *and* þat þing establiþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse makiþe wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ȳelemen aldirmost vnsely *and*

3544 *B.* I grant it—but still I wish the vicious were without this misfortune.

[* fol. 28.]

P. They shall be despoiled of it sooner than you wish perhaps, or than they themselves imagine. In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a very long duration. The great hopes, and the subtle machinations of the wicked, are often suddenly frustrated, by which an end is put to their wickedness. If vice renders

3527 *for*—to
3528 *myȝten*—myhte
don—MS. done, C. doon
harme—harm
3529 *gret*—MS. grete, C. gret
3533-36 *don*—MS. done, C. doon
3533-34 [*than*——*coueyten*]—from C.
3537 *moeuyng*—mowynge
3537 *wille*—wil
3539 *haþ*—MS. haþe
seyne—seyn
3540 *done* (1)—doon
moeuynge to done—Mowynge to don
mot—MS. mote, C. mot
3544 *gretely*—gretly
3545 *seyne*—seyn
were—weeren
3545 *moeuyng*—mowynge
3548 *wenen*—weene
to lakken——*yuel*—omitted
3549 *þere*—ther
so (2)—the
3550 *longe*—long
3552 *shrewednesse*—shrewednesses
often—ofte

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caytifs yif þat hir shrewednes ne were yfinissed. at þe leste weye by þe outerest[e] deeþ. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan shewe þ it clerely þat þilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben perdurable. ¶ Certys quod I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast quod she þe ryȝt estimacioun of þis. but who so euere wene þat it be an harde þing to acorde hym to a conclusioun. it is ryȝt þat he shewe þat somme of þe premisses ben fals. or ellys he mot shewe þat þe colasioun of prepositiouns nis nat spedful to a necessarie conclusioun. ¶ and yif it be nat so. but þat þe premisses ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe nowe ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is purposed byforn. what is þat quod I. ¶ certys quod she þat is þat þat þise wicked shrewes ben more blysful or ellys lasse wrecches. þat byen þe tourmentes þat þei han deserued. þan yif no peyne of Iustice ne chastied[e] hem. ne þis ne seye I nat now for þat any man myȝt[e] þenk[e] þat þe maneres of shrewes ben coriged *and* chastised by veniaunce. *and* þat þei ben brouȝt to þe ryȝt wey by þe drede of þe tourment. ne for þat þei ȝeuen to oþer folk ensample to fleyen from vices. ¶ But I vndirstonde ȝitte [in] an oþer manere þat shrewes ben more vnsely whan þei ne ben nat punissed al be it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokynge. ¶ And what manere

men wretched, the longer they are vicious the longer must they be miserable. And they would be infinitely wretched if death did not put an end to their crimes. It is clear, as I have already shown, that eternal misery is infinite.

B. This consequence appears to be just, but difficult to assent to.

P. You think rightly; but if you cannot assent to my conclusion you ought to show that the premises are false, or that the consequences are unfairly deduced; for if the premises be granted, you cannot reject the inferences from them. What I am about to say is not less wonderful, and it follows necessarily from the same premises.

B. What is that?

P. That the wicked who have been punished for their crimes, are happier than if justice had allowed them to go unpunished. I do not appeal to popular arguments, that punishment corrects vice, that the fear of chastisement leads them to take the right path, and that the sufferings of evil-doers deter others from vice, but I believe that guilty men, unpunished, become much more unhappy in another way.

3558 *shrewednes* — shrewednesse
yfinissed—fynyshed
3559 *weye*—wey
outerest[e]—owtteryste
[*yif*]—from C.
3560 *soþe*—soth
3561 *clerely*—cleerly
3563 [*conclusion*]—from C.
3563 *harde*—hard
3564 [*the*]—from C.
3567 *harde*—hard
3568 *fals*—false
3573 *nowe*—now
3575 *who so seiþ*—ho seyth
whiche—which
3578 *byen*—a-byen
3579 *chastied[e]*—chastysede
3580 *myȝt[e]*—myhte
3581 *þenk[e]*—thinke
3584 *ȝeuen*—MS. ȝeuene, C. yeuen
fleyen—flen
3585 *ȝitte*—yif
[*in*]—from C.
3588 *none*—non

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B. In what way do you mean?

P. Are not good people happy, and evil folk miserable?

B. Yes.

P. If good be added to the wretchedness of a man, will not he be happier than another whose misery has no element of good in it?

B. It seems so.

P. And if to the same wretched being another misery be annexed, does not he become more wretched than he whose misery is alleviated by the participation of some good?

shal þat ben q*uod* I. ouþer þan haþ ben told here byforn ¶ Haue we nat graunted þan q*uod* she þat good[e] folk ben blysful. *and* shrewes ben wrecches. ȝis q*uod* I. [thanne q*uod* she] ȝif þat any good were added to þe wrecchenesse of any wyȝt. nis he nat more blisful þan he þat ne haþ no medelyng of goode in hys solitarie wrecchednesse. so semeþ it q*uod* I. and what seyst þou þan q*uod* she of þilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in hys wrecchednesse. *and* ȝitte ouer alle hys wickednesse for whiche he is a wrecche þat þer be ȝitte anoþer yuel anexid *and* knyt to hym. shal not men demen hym more vnsely þan þilke wrecche of whiche þe vnselynesse is re[le]ued by þe p*ar*ticipacio*un* of som goode. whi sholde he nat q*uod* I. ¶ þan certys q*uod* she han shrewes whan þei ben punissed somwhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe reso*un* of Iustice. And whan þilke same shrewes ascapen wiþ outen tourment. þan han þei somwhat more of yuel ȝit ouer þe wickednesse þat þei han don. þat is to seye defaute of peyne. whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it q*uod* I. ¶ Moche more þan q*uod* she ben shrewes vnsely whan þei ben wrongfully delyuered fro peyne. þan whan þei beþ punissed by ryȝtful vengeaunce. but þis is open þ*ing* *and* clere þat it is ryȝt þat shrewes ben punissed. *and* it is wickednesse *and* wrong þat þei escapin vnpunissed. ¶ who myȝt[e] denye *þat q*uod* I. but q*uod* she may any m*an* denye. þat al þat is ryȝt nis good. *and* also þe contrarie. þat alle þat is wrong nis

B. He does.

P. When evil men are punished they have a degree of good annexed to their wretchedness, to wit, the punishment itself, which as it is the effect of justice is good. And when these wretches escape punishment something more of ill (*i. e.* exemption from punishment) is added to their condition.

B. I cannot deny it.

P. Much more unhappy are the wicked when they enjoy an unmerited impunity than when they suffer a lawful chastisement. It is just to punish evil-doers, and unjust that they should escape punish-
[* fol. 28 *b*.]
ment.

B. Nobody denies that.

P. Everything, too, which is just

3599 *ouþer*—oother
haþ—MS. haþe
ben—be
told—MS. tolde, C. told
3591 *good[e]*—goode
3592 [*thanne——she*]—from C.
3594 *bliȝful*—weleful
haþ—MS. haþe
3594-97 *goode*—good
3598 *alle*—al
whiche—which
3600 *knyt*—knytte
3601 *re[le]ued*—releued
3602 *goode*—good
3605 *seyne*—seyn
3606 *whiche*—which
3607 *outen*—owte
3609 *don*—MS. done
seye—seyn
3610 *whiche*—which
3611 *desert*—deserte
3614 *beþ*—MS. beþe, C. ben
3615 *clere*—cler
3617 *myȝt[e]*—myhte
3618 *is ryȝt nis*—MS. nis ryȝt is
3619 *alle*—al
nis wicked—is wykke

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wicked. certys *quod* I þise þinges ben clere ynouȝ. *and* þat we han concludid a litel here byforne. but I *preye* þe þat þou telle me yif þou accordest to leten no to*ur*ment to þe soules aftir þat þe body is dedid by þe deþe. þis [is] to seyn. vndirstondest þou ouȝt þat soules han any to*ur*ment after þe deþe of þe body. ¶ Certis *quod* she ȝe *and* þat ryȝt grete. of whiche soules *quod* she I trowe þat so*mm*e ben to*ur*mentid by asprenesse of peyne. *and* so*mm*e soules I trowe be exc*er*cised by a p*ur*ging mekenesse. but my conseil nys nat to determyne of þis peyne. but I haue trauayled and told it hider to. ¶ For þou sholdest knowe þat þe mowynge [.i. myght] of shrewes whiche mowynge þe semeþ to ben. vnworþi nis no mowynge. *and* eke of shrewes of whiche þou pleynedest þat þei ne were nat punissed. þat þou woldest seen þat þei ne weren neuer mo wiþ outen þe torment of hire wickednesse. *and* of þe licence of mowynge to done yuel. þat þou p*r*eidest þat it myȝt[e] sone ben endid. *and* þat þou woldest fayne lerne. þat it ne sholde nat longe endure. *and* þat shrewes ben more vnsely yif þei were of lenger duryng. *and* most vnselý yif þei weren p*er*durable. *and* after þis I haue shewed þe þat more vnsely ben shrewes whan þei escapen wiþ oute ryȝtful peyne. þan whan þei ben punissed by ryȝtful uengeaunce. and of þis sentence folweþ it þat þan be*n* shrewes constreyned atte laste wiþ most greuous tourment. whan men wene þat þei ne ben nat ypunissed. whan I considre þi reso*uns* q*uod* I. I. ne trowe nat þat men seyn any þing more verrely. *and* yif I to*ur*ne aȝeyn to þe studies of men. who is [he] to who*m* it sholde seme þat [he] ne sholde nat only leue*n* þise þinges. but eke gladly herkene he*m*. Certys *quod*

is good; and, on the contrary, whatsoever is unjust is evil.

B. These are just inferences from our former premises. But is there any punishment for the soul after death of the body?

P. Yes, and great ones too. Some punishments are rigorous and eternal. Others have a corrective and purifying force, and are of finite duration. But this is not to our purpose.

I want you to see that the power of the wicked is in reality nothing, that the wicked never go unpunished; that their licence to do evil is not of long duration, and that the wicked would be more unhappy if it were longer, and infinitely wretched if it were to continue for ever.

3639

After this I showed that evil men are more unhappy, having escaped punishment, than if justly chastised. Wherefore when they are supposed to get off scot-free they suffer most grievously.

B. Your reasoning appears convincing and conclusive. But your arguments are opposed to current opinions, and would hardly command assent, or even a hearing.

3621 *here*—her
3623 *dedid*—endyd
deþe—deth
3624 [*is*]—from C.
ouȝt—awht
3625 *deþe*—deth
3626 *grete*—gret
3628 *be*—ben
3629 *determyne*—determenye
3630 *peyne*—peynes
told—MS. tolde
3632 [*.i. myght*]—from C.
3632-34 *whiche*—which
3633 *eke*—ek
3635 *seen*—seyn
3637 *done*—don
3638 *myȝt[e]*—myhte
fayne lerne—fayn lernen
3639 *endure*—dure
3645 *atte*—at the
laste—MS. þast, C. laste
3647 *resouns*—reasoun
3649-50 [*he*]—from C.
3651 *eke*—ek

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she so it is. but men may nat. for þei han hire eyen so wont to derkenesse of erþely þinges. þat þei may nat liften hem vp to þe lyȝt of clere soþefastnes. ¶ But þei ben lyke to briddes of whiche þe nyȝt lyȝtneþ hyre lookyng. *and* þe day blyndeþ hem. for whan men loken nat þe ordre of þinges but hire lustes *and* talentȝ. þei wene þat oþir þe leue or þe mowynge to done wickednesse or ellys þe escapi*n*g wiþ oute peyne be weleful. but co*n*sidere þe iugement of þe p*er*durable lawe. for if þou conferme þi corage to þe beste þinges. þou ne hast no nede to no iuge to ȝiue*n* þe p*r*is or meede. for þou hast ioigned þi self to þe most excellent þing. and yif þou haue enclined þi studies to þe wicked þinges. ne seek no foreyn wrekere out of þi self. for þou þi self hast þrest þe in to wicked þinges. ryȝt as þou myȝtest loken by dyuerse tymes þe foule erþe *and* þe heuene. *and* þat alle oþer þi*n*ges stynten fro wiþ oute. so þat þou [nere neyther in heuene ne in erthe] ne say[e] no þing more. þan sholde it semen to þe as by only resou*n* of lokynge. þat þou were in þe sterres. *and* now in þe erþe. but þe poeple ne lokeþ nat on þise þinges. what þan shal we þan app*r*ochen vs to hem þat I haue shewed þat þei ben lyke to þe bestes. (q. d. no*n*) ¶ And what wilt þou seyne of þis ¶ yif þat a man hadde al forlorn hys syȝt. *and* had[de] forȝeten þat he euer saw *and* wende þ*at* no þing ne fayled[e] hym of p*er*fecci*oun* of ma*n*kynde. now we þat myȝten sen þe same þing wolde we nat wene þat he were bly*n*de (q. d. sic). ne also ne accordeþ nat þe poeple to þat I shal seyne. þe whiche þing is susteyned by a stronge foundement of resou*n*s. þat is to seyn þat more vnsely ben þei

P. It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of night which are blinded by the full light of day. They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment. Do you attend to the eternal law written in your own heart. Conform your mind to what is good, and you will stand in no need of a judge to confer a reward upon you —for you have it already in the enjoyment of the best of things (*i.e.* virtue). If you indulge in vice, you need no other

3668 chastisement— you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—to wit, that persons are more unhappy that do wrong

3653 *derkenesse*—derknesse
3654 *clere soþefastnes*—cleer sothfastnesse
3655 *whiche*—which
3658 *oþir*—eyther
done—don
3659 *escaping*—schapynge
3662 *to* (1)—of
3665 *foreyn*—foreyne
3666 *þrest*—thryst
3666 *wicked*—wikke
3669 [*nere*——*erthe*]—from C. *heuene*—C. heuenene
say[*e*]—C. saye
3672 *on*—in
3674 *lyke*—lyk
q. d.—MS. quod
3675 *wilt þou seyne*—woltow seyn
3676 *forlorn*—MS. forlorne, C. for-lorn
syȝt—syhte
had[*de*]—hadde
3677 *saw*—MS. sawe, C. sawh
fayled[*e*]—faylede
3678 *sen*—MS. sene, C. sen
3679 *þing*—thinges
q. d.—MS. quod
3681 *whiche*—which

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þat don wrong to oþer folk. þen þei þat þe wrong suffren. ¶ I wolde heren þilke *same resouns quod I ¶ Deniest þou quod she þat alle shrewes ne ben worþi to han tourment. nay quod I. but quod she I am certeyne by many resouns þat shrewes ben vnsely. it accordeþ quod I. þan [ne] dowtest þou nat quod she þat þilke folk þat ben worþi of tourment þat þei ne ben wrecches. It accordeþ wel quod I. yif þou were þan quod she yset a Iuge or a knower of þinges. whoþer trowest þou þat men sholde tourment[e] hym þat haþ don þe wronge. or hym þat haþ suffred þe wronge. I ne doute nat quod I. þat I nolde don suffissaunt satisfaccioun to hym þat had[de] suffred þe wrong by þe sorwe of hym þat had[de] don þe wronge. ¶ þan semeþ it quod she þat þe doar of wrong is more wrecche þan he þat haþ suffred þe wrong. þat folweþ wel quod [I]. þaṅ quod she by þise causes *and* by oþer causes þat ben enforced by þe same roate þat filþe or synne by þe propre nature of it makeþ men wrecches. *and* it sheweþ wel þat þe wrong þat men don nis nat þe wrecchenesse of hym þat receyueþ þe wrong. but þe wrecchednesse of hym þat doþ þe wronge ¶ but certys quod she þise oratours or aduocatz don al þe contrarie for þei enforcen hem to commoeue þe iuges to han pite of hem þat han suffred *and* resceyued þe þinges þat ben greuous *and* aspre. *and* ȝitte men sholden more ryȝtfully han pitee on hem þat don þe greuaunces *and* þe wronges. þe whiche shrewes it were a more couenable þing þat þe accusours or aduocatz not wroþe but pitous *and* debonaire ladden þe shrewes þat han don wrong to þe Iugement. ryȝt as men leden seke folk to þe leche. for þat þei sholden seken out þe maladies of synne by

than those who suffer wrong.
[* fol. 29.]
B. I would willingly hear your reasons.
P. Do you deny that every wicked man deserves punishment?
B. No, I do not.
P. I am satisfied that impious men are in many ways miserable.
B. They are so.
P. Then those that deserve punishment are miserable.
B. I admit it.
P. If you were a judge, upon whom would you inflict punishment? upon the wrongdoer, or upon the injured?
B. I should not hesitate to punish the offender as a satisfaction to the sufferer.
P. Then you would deem the injuring person more unhappy than he who had been wronged?
B. That follows naturally.
P. From this then, and other reasons of like nature, it seems
3703 that vice makes men miserable, and an injury done to any man is the misery of the doer, and not of the sufferer. But our advocates think differently—they try to obtain pity for those that have suffered cruelty and oppression; but the juster pity is really due to the oppressors, who ought, therefore, to be led to judgment as the sick are to the physician, not by angry but by merciful and kind accusers, so that,

3683 *don*—MS. done, C. don
oþer—oothre
3688 [*ne*]—from C.
3691 *yset*—MS. ysette, C. yset
whoþer—omitted
3692 *tourment[e]*—torment-
3692-3 *haþ*—MS. haþe [en
3693 *wronge* (2)—wrong
3695 *had[de]*—hadde
3696 *had[de]*—hadden
wronge—wrong
3697 *doar*—doere
3698 *haþ*—MS. haþe
3699 [*I*]—from C.
3700 *ben*—ben of
3700 *roate*—Roote
3703-4 *but*——*wronge*—omitted
3704 *doþ*—MS. doþe
3711 *wroþe*—wroth
3712 *þe*—tho
don—MS. done, C. don
3713 *seke*—syke

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by the physic of chastisement, they may be cured of their vices. I would not have the guilty defrauded by their advocates. Their duty is to accuse, and not to excuse offenders. Were

it permitted the wicked to get a slight view of virtue's beauty, which they have forsaken, and could they be persuaded of the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but

would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is as irrational to hate the wicked. Vice is a sickness of the soul, and needs our com-

passion, and not our hate, for the distempers of the soul are more deplorable than those of the body, and have more claims upon our compassion.

tourmentȝ. and by þis couenaunt eyþer þe entent of þe defendours or aduocatȝ sholde fayle *and* cesen in al. or ellys yif þe office of aduocatȝ wolde bettre profiten to men. it sholde be tourned in to þe habit of accusacioun. þat is [to] s[e]yn þei sholden accuse shrewes. *and* nat excuse hem. *and* eke þe shrewes hem self. ȝit it were leueful to hem to seen at any clifte þe vertue þat þei han forleten. *and* sawen þat þei sholde putten adoun þe filþes of hire vices by [the] tourmentȝ of peynes. þei ne auȝten nat ryȝt for þe recompensacioun forto geten hem bounte *and* prowesse whiche þat þei han lost demen ne holden þat þilke peynes weren tourmentes to hem. *and* eke þei wolden refuse þe attendaunce of hir aduocatȝ *and* taken hem self to hire iuges *and* to hir accusours. for whiche it bytideþ [þat] as to þe wise folk þer nis no place ylete to hate. þat is to seyn. þat hate ne haþ no place amonges wise men. ¶ For no wyȝt wolde haten gode men. but yif he were ouer moche a fole. ¶ and forto haten shrewes it nis no resoun. ¶ For ryȝt so as languissing is maladie of body. ryȝt so ben vices *and* synne maladies of corage. ¶ and so as we ne deme nat þat þei þat ben seek of hire body ben worþi to ben hated. but raþer worþi of pite. wel more worþi nat to ben hated. but forto ben had in pite ben þei of whiche þe þouȝtes ben constreined by felonous wickednesse. þat is more cruel þan any languissinge of body.

[The ferthe Metre.]

What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he de-

QUID TANTOS IUUAT.

What deliteþ it ȝow to exciten so grete moewynges of hatredes *and* to hasten *and* bisien [the] fatal disposicioun of ȝoure deeþ wiþ ȝoure propre handes. þat is to seyn by batailes or [by] contek. for yif ȝe axen þe

3715 *tourmentȝ*—torment
þe (2)—omitted
3719 *[to] s[e]yn*—to seyn
3722 *sawen*—sawh
sholde—sholden
3723 *[the]*—from C.
3724 *auȝten*—owhte
3725-29 *whiche*—which
3729 *bytideþ*—MS. byndeþ, C. bytidith
[þat]—from C.
3730 *ylete*—I-leten
3731 *haþ*—MS. haþe
3732 *wolde*—nyl
3732 *moche*—mochel
3733 *fole*—fool
3736 *seek*—syke
3743 *[the]*—from C.
3745 *[by]*—from C.

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deeþ it hastisiþ hym of hys owen wille. ne deeþ ne tarieþ nat hys swifte hors. and [the] men þat þe serpentȝ *and* þe lyouns. *and* þe tigre. *and* þe beere *and* þe boore seken to sleen wiþ her teþe. ȝit þilke same men seken to sleen eueryche of hem oþer wiþ swerde. loo for her maners ben * diuerse *and* discordaunt ¶ þei moeuen vnryȝtful oostes *and* cruel batailes. *and* wilne to perisse by enterchaungynge of dartes. but þe resoun of cruelte nis nat ynouȝ ryȝtful. wilt þou þan ȝelden a couenable gerdoun to þe desertes of men ¶ Loue ryȝtfully goode folk: *and* haue pite on shrewes. 3756

lays not to come. Why do they who are exposed to the assaults of beasts of prey and venomous reptiles seek to slay each other with the sword. Lo! their manners and opinions do not [* fol. 29 *b*.] accord, wherefore they engage in unjust wars, and fiercely urge on each other's destiny. But this is no just reason for shedding blood. Wouldst thou reward each as he deserves? Then love the good as they deserve, and have pity upon the wicked.

HINC EGO UIDEO INQUAM. ET CETERA.

[The fyfthe prose.]

Þus see I wel q*uod* I. eyþer what blisfulnesse or ellys what vnselinesse is estab[l]issed in þe desertys of goode men *and* of shrewes. ¶ but in þis ilke fortune of poeple I see somwhat of goode. *and* somwhat of yuel. for no wise man haþ nat leuer ben exiled pore *and* nedy *and* nameles. þan forto dwellen in hys Citee *and* flouren of rychesses. *and* be redoutable by honoure. *and* stronge of power for in þis wise more clerely *and* more witnesfully is þe office of wise men ytretid whan þe blisfulnes *and* [the] pouste of gouernours is as it were yshad amonges poeples þat ben neyȝboures *and* subgitȝ. syn þat namely prisoun lawe *and* þise oþer tourmentȝ of lawful peynes ben raþer owed to felonous Citeȝeins. for þe whiche felonous Citeȝeins þo peynes ben establissed. þan for goode folk. ¶ þan I merueile me gretly q*uod* I. whi [þat] þe þinges ben so mys entrechaunged. þat tourmentȝ of felounes pressen *and* confounden goode folk. *and* shrewes rauyssen medes of

B. I see plainly the nature of that felicity which attends the virtues of the good, and of the misery that follows the vices of the wicked. But in Fortune I see a mixture of good and evil. The wise man prefers riches, &c., to 3763 poverty, &c. And wisdom appears more illustrious, when wise men are governors and impart their felicity to their subjects; and when imprisonment, torture, &c., are inflicted only upon bad citizens. 3770

Why, then, should things undergo so unnatural a change? Why should the worthy suffer and the vicious re-

3746 *hastisiþ*—hasteth
owen wille—owne wyl
3747 [*the*]—from C.
3749 *boore*—boor
teþe—teth
3750 *swerde*—swerd
3751 *her*—hir
3752 *wilne*—wylnen
3753 *enterchaungynge* — enterchaungynges
3760 *goode*—good
3761 *haþ*—MS. haþe
nat—omitted
leuer—leuere
3762 *þan*—MS. þat, C. than
3763 *redoutable* — MS. redentable, C. redowtable
3764 *stronge*—strong
3764 *clerely*—clerly
3766 [*the*]—from C.
3767 *neyȝboures* — nesshebors
3769 *lawful*—laweful
3771 *goode*—good
3772 [*þat*]—from C.

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vertue *and* ben *in* hono*ur*s. *and* in grete estatis. and I desire eke to wite*n* of þe. what seme*þ* þe to ben þe reso*un* of þis so wrongful a confusio*un* ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepe*þ* *and* encrese*þ* myne astonyenge god gouerno*ur* of þinges. þat so as god ȝeue*þ* ofte tymes to good[e] men goodes *and* myrþes. *and* to shrewes yuel and aspre þinges. *and* ȝeue*þ* aȝeynewarde to goode folk hardnesse. *and* to shrewes [he] gr*a*unte*þ* hem her wille *and* þat þei desiren. what difference þan may þer be bitwixen þ*at* þat god do*þ*. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile q*uo*d she þou*ȝ* þat men wenen þat þer be somwhat folysche and confus whan þe reso*un* of þe order is vnknowe. ¶ But alle þou*ȝ* þou ne know nat þe cause of so gret a disposici*oun*. na*þ*eles for as moche as god þe good[e] gouernour attempre*þ* *and* gouerne*þ* þe world. ne doute þe nat þat alle þinges ne ben doon ary*ȝ*t. 3793

celve the reward of virtue? I should like to hear the reason of so unjust a distribution. I should not marvel so much if *Chance* were the cause of all this confusion. But I am overwhelmed with astonishment when I reflect, that God the director of all things thus unequally distributes rewards and punishments. What difference is there, then, unless we know the cause, between God's proceedings and the operat ons of Chance? *P.* It is not at all surprising that you think you see irregularities, when you are ignorant of that order by which God proceeds. But, forasmuch as God, the good governor, presides over all, rest assured that all things are done rightly and as they ought to be done.

SI QUIS ARCTURI * SYDERA.

[* MS. arituri] [The fyfthe Met*ur*.]

Who so þat ne knowe nat þe sterres of arctour yto*ur*ned neye to þe souereyne contre or point. þat is to seyne yto*ur*ned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passe*þ* or gaderi*þ* his wey[n]es. *and* drenche*þ* his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldi*þ* his ouer swifte arisynges. þan shal he wo*n*dre*n* of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe bou*n*des of þe derke ny*ȝ*t ¶ and how þe moene dirk

He who knows not that the Bear is seen near the Pole, nor has observed the path of Boötes, will marvel at their appearance.

3798

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

3775 *grete*—gret
3776 *to witen*—forto weten
3778 *trowed*[*e*]—trowede
alle—al
3779 *were*—weeren
fortuouse—fortunous
3780 *myne*—myn
3781 *good*[*e*]—goode
3782 *yuel*—yuelis
3783 *hardnesse*—hardnesses
3784 [*he*]—from C.
wille—wyl
3785 *difference*—MS. differ-
3786 *do*þ—MS. doþe [ence
hap—happe
3787 [*it*]—from C.
it—ne it
3788 *confus*—confuse
3789 *alle*—al
3791 *good*[*e*]—goode
3793 *ne*—omitted
3794 *arctour*—MS. aritour
3795 *neye*—neygh
3796 *seyne*—seyn
neye—nygh
3797-99 *boetes*—MS. boeces, C. boetes
3798 *his* (1)—hise
wey[*n*]*es*—weynes
3802 *ful*[*le*]—fulle

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and confuse discouereþ þe sterres. þat she had[de] ycouered by hir clere visage. þe co*m*mune errour moeueþ folk *and* makiþ wery hir bacines of bras by þikke strookes. þat is to seyne þat þer is a maner poeple þat hyȝt[e] coribandes þat wenen þat whan þe moone is in þe eclips þat it be enchau*n*tid. and þerfore forto rescowe þe moone þei betyn hire basines wiþ þikke strokes. ¶ Ne no man ne wondreþ whan þe blastes of þe wynde chorus betyn þe strondes of þe see by quakynge floodes. ne no man ne wondreþ whan þe weyȝte of þe snowe yhardid by þe colde. is resolued by þe brennynge hete of phebus þe sonne. ¶ For here seen men redyly þe causes. but þe * causes yhid þat is to seye in heuene trouble þe brestes of men. ¶ þe moeueable poeple is a-stoned of alle þinges þat comen selde *and* sodeynely in oure age. but yif þe troubly errour of oure ignora*n*ce departid[e] from vs. so þat we wisten þe causes whi þat swiche þinges bitiden. certys þei sholde*n* cesse to seme wondres. 3822

Thinking the eclipse the result of enchantment, they sought to destroy the charms by the tinkling of brazen vessels or cymbals. Yet none marvel when the north-west wind renders the sea tempestuous; nor when vast heaps of congealed snow are melted by the warm rays of the sun, because the causes are apparent. 3813

Things whose causes are unknown disquiet the human mind.

[* fol. 30.]

The fickle mob stands amazed at every rare or sudden phenomenon. Fear and wonder, however, soon cease when ignorance gives place to certain knowledge.

ITA EST INQ*UAM*.

Þvs is it q*uo*d I. but so as þou hast ȝeuen or byhyȝt me to vnwrappe*n* þe hidde causes of þinges ¶ and to discoueren me þe resou*n*s couered w*ith* dirknesses I pr*e*ye þe þat þou diuise *and* Iuge me of þis matere. *and* þat þou do me to vndrestonde*n* it. ¶ For þis miracle or þis wondre troubleþ me ryȝt gretely. *and* þan she a litel [what] smylyng seide. ¶ þou clepest me q*uo*d she to telle þing. þat is grettest of alle þinges þat mowen ben axed. ¶ And to þe whiche questiou*n* vnneþ[e]s is þere auȝt ynow to lauen it. as who seiþ. vnneþes is þer suffisauntly any þing to answere p*er*fitly to þi questiou*n*. 3833

[The syxte prose.] *B.* So it is. But as thou hast promised to unfold the hidden causes of things, and unveil things wrapt up in darkness; I pray thee deliver me from my present perplexity, and explain the mystery I mentioned to you. *P.* You ask me to declare to you the most intricate of all questions, which I am afraid can scarce be answered.

3804 *had[de]*—hadde
3806 *bacines*—MS. batines *þikke*—MS. þilke, C. thilke
3807 *seyne*—seyn
3808 *hyȝt[e]*—hihte
3809 *eclips*—eclypse
3812 *chorus*—MS. thorus, C. chorus
3813 *snowe*—sonwh = snowh
3815 *here*—her *redyly*—redely
3816 *yhid*—MS. yhidde, C. I-hid *seye*—seyn
3817 *trouble*—trowblen
3820 *departid[e] from* — departede fro
3823 *byhyȝt*—by-hyhte
3824 *hidde*—hyd
3826 *preye*—preey *diuise*—deuyse
3827 *do*—don
3828 *gretely*—gretly
3829 [*what*]—from C.
3832 *þere auȝt*—ther awht

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For the subject is of such a kind, that when one doubt is removed, innumerable others, like the heads of the hydra, spring up. Nor would there be any end of them unless they were restrained by a quick and vigorous effort of the mind. The question whereof you want a solution embraces the five following points: 1. Simplicity, or unity of Providence. 2. The order and course of Destiny. 3. Sudden chance. 4. Prescience of God, and divine predestination. 5. Free-will. I will try to treat of these things:— Resuming her discourse as from a new principle,

¶ For þe matere of it is swiche þat whan oon doute is determined *and* kut awey þer wexe*n* oþer doutes wiþouten nou*m*bre. ryȝt as þe heuedes waxen of ydre þe serpent þat hercules slouȝ. ¶ Ne þere ne were no mane*r*e ne noon ende. but yif þat a wyȝt co*n*streined[e] þo doutes. by a ryȝt lyuely *and* a quik fire of þouȝt. þat is to seyn by vigo*ur and* strengþe of witte. ¶ For in þis matere me*n* weren wont to maken questiou*n*s of þe simplicite of þe pu*r*ueaunce of god *and* of þe ordre of destine. *and* of sodeyne hap. *and* of þe knowyng *and* pr*e*destinaciou*n* deuine *and* of þe lyberte of fre wille. þe whiche þing þou þi self ap*er*ceiust wel of what weyȝt þei ben. but for as mochel as þe knowynge of þise þinges is a manere porcio*u*n to þe medicine to þe. al be it so þat I haue lytel tyme to don it. ȝit naþeles I wole

3849 enforcen me to shewe somwhat of it. ¶ but al þouȝ þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of þilk delite while þat I weue (contexo) to þe resou*n*s yknyt by ordre ¶ As it likeþ to þe q*uo*d I so dō. ¶ þo spak she ryȝt a[s] by an oþer bygynnyn[ge] *and* seide þus. ¶ þe enge*n*drynge of alle þinges q*uo*d she *and* alle þe progressiou*n*s of muuable nat*ur*e. *and* alle þat moeueþ in any manere takiþ hys causes. hys ordre. *and* hys formes. of þe stablenesse of þe deuyne þouȝt [*and* thilke deuyne thowht] þat is yset *and* put in þe toure. þat is to seyne in þe heyȝt of þe simplicite of god. stablisiþ many manere gyses to þinges þat ben to don. ¶ þe whiche manere whan þat men loken it i*n* þilke pure clerenesse of þe deuyne i*n*telligence. it is ycleped pu*r*ueaunce ¶ but whan þilke manere is re-

Philosophy argued as follows:— The generation of all things, every progression of things liable to change, and everything that moveth, derive their causes, order, and form from the immutability of the divine understanding. Providence directs all things by a variety of means. These means, referred only to the divine intelligence, are called Providence; but when contemplated in relation to the things which receive motion and order from them, are called Destiny. Reflection on the efficacy of the one and the other will soon

3834 *swiche*—swych
oon—o
3835 *wiþouten noumbre*—with-owte nowmbyr
3836 *waxen*—wexen
3837 *þere*—ther
3838 *constreined[e]*—constreynede
3839 *lyuely*—lyfly
3840 *witte*—wit
3843 *hap*—happe
3845 *weyȝt*—wyht
3848 *wole*—wol
3850 *þow*—MS. now, C. þou
most suffren—MS. moste to souereyne; C. most suffren
3851 *þilk*—thilke
3853 *þo*—so
spak—MS. spake, C. spak
3853 *a[s]*—as
3856 *alle*—al
3858 *[and——thowht]*—from C.
yset—MS. ysette, C. yset
3859 *toure*—towr
seyne—seyn
heyȝt—heyhte
3861 *don*—done
3862 *clerenesse*—klennesse

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ferred by men to þinges þat it moeueþ *and* disponeþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyȝt lokeþ wel in his þouȝt. þe strengþe of þat oon *and* of þat oþer he shal lyȝtly mowen seen þat þise two þinges ben diuers. ¶ For *pur*ueaunce is þilke deuyne resoun þat is establissed in þe souereyne prince of þinges. þe whiche *pur*ueaunce disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuynge to moeuable þinges. by þe whiche disposicioun þe *pur*ueaunce knyteþ alle þinges in hire ordres. ¶ For *pur*ueaunce enbraceþ alle þinges to hepe. al þouȝ þat þei ben dyuerse *and* al þouȝ þei ben wiþ outen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynges. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfoldyng of tempo*r*el ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouȝt ¶ Is *pur*ueaunce *and* þilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be * it so þat þise þinges ben dyuerse. ȝitte naþeles hangeþ þat oon on þat oþer. forwhi þe ordre destinal procediþ of þe simplicite of purueaunce. for ryȝt as a werkman þat aperceiueþ in hys þouȝt þe forme of þe þing þat he wil make moeueþ þe effect of þe werke. *and* lediþ þat he had[de] loked byforne in hys þouȝt symply *and* presently by tempo*r*el þouȝt. ¶ Certys ryȝt so god disponiþ in hys *pur*ueaunce singlerly *and* stably þe þinges þat ben to done. but he amynistreþ in many maneres *and* in dyuerse tymes by destyne. þilke same þinges þat he haþ disponed þan wheþir þat destine be excercised. eyþer by somme dyuyne spirites seruauntes to þe deuyne *pur*ueaunce. or ellys by somme soule (*anima*

cause us to see their differences. Providence is the divine intelligence manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movable things by means whereof Providence retains them in the order in which she has placed them. Providence embraces all things, although diverse and infinite; but Fate gives motion to every individual thing, and in the place and under the form appropriated to it. So that the explication of this order of things wrapt up in the divine intelligence is Providence; and being unfolded according to time and other circumstances, may be called Fate. Though these [* fol. 30 *b*.] things appear to differ, yet one of them depends on the other, for the order of Fate proceeds from the unity of Providence. For as a workman, who has formed in his head the plan of a work which he is desirous to finish, executes it afterwards, and produces after a time all the different parts of the model which he has conceived; so God in the plan of his Providence disposes everything to be brought about in a certain order and in a proper time; and afterwards, by the ministry of Fate,

3872 *cleuynge*—clyuynge
3875 *wiþ outen fyn*—Infynyte
3876 *singlerly*—syngulerly
3877 *in* (3)—MS. *and*, C. in
3878 *departiþ*—omitted [*as*]—from C.
3878 *so þat*—lat
3884 *on*—of
3886 *wil*—wol
3888 *had*[*de*]—hadde
symply—symplely
3889 *þouȝt*—ordinaunce
3890 *singlerly*—syngulerly
3890 *stably*—stablely
3893 *haþ*—MS. haþe
3894 *eyþer*—owther
seruauntes — MS. seruaunces
3895 *somme*—som

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he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which disposes Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, that which is innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outward ones revolve; whilst the outermost, revolving in a wider circumference, the further it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By parity of reason, the further anything is removed from the first intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mundi). or ellys by al nature seruynge to god. or ellys by þe celestial moeuyng of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deueles. or ellys by any of he*m*. or ellys by hem alle þe destynal ordynau*n*ce is ywouen or accomplissed. certys it is open þing þat þe p*ur*ueaunce is an vnmoeueable *and* symple forme of þinges to done. *and* þe moeueable bonde *and* þe tempo*r*el ordynaunce of þinges whiche þat þe deuyne simplicite of p*ur*ueaunce haþ ordeyned to done. þat is destine. For whiche it is þat alle þinges þat ben put vndir destine ben certys subgitȝ to p*ur*ueaunce. to whiche p*ur*ueaunce destine it self is subgit *and* vndir. ¶ But so*m*me þinges ben put vndir purueaunce þat so*ur*mounten þe ordinaunce of destine. *and* þo ben þilke þat stably ben yficched ney to þe first godhed þei so*ur*moun*t*en þe ordre of destinal moeuablite. ¶ For 3912 ryȝt as cercles þat to*ur*nen aboute a same Centre or about a poynt. þilke cercle þat is inrest or moost wiþynne ioineþ to þe symplesse of þe myddel *and* is as it were a Centre or a poynt to þat oþer cercles þat tourne*n* aboute*n* hym. ¶ and þilke þat is outerest compased by larger envyronnynge is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplicite of þe poynt. and yif þer be any þi*n*g þat knytteþ *and* felawshippeþ hym selfe to þilke mydel poynt it is constreyned in to symplicite. þat is to seyn in to [vn]moeueablete. *and* it ceseth to ben shad *and* to fletin dyuersly. ¶ Ryȝt so by semblable resou*n*. þilke þinge þat depa*r*tiþ firþest fro þe first þouȝt of god. it is vnfolde*n* *and* su*m*mittid to grettere bondes of destine. and in so moche is þe þing more free *and* lovs fro destyne as it axeþ *and*

3896 *al*—alle
3897 *moeuyng*—moeuynges
3900 *ywouen*—MS. ywonnen, C. ywouen
or—*and*
3902 *bonde*—bond
3904 *haþ*—MS. haþe
3905 *whiche*—which
3912 *as*—as of
3913 *about*—a-bowte
inrest—innerest
3917 *larger* (1)—a large
3918 *mochel*—moche
*for*þ*est*—ferthere
3920 *selfe*—self
3921 [*vn*]*moeueablete* — vnmoeuablete
3922 *ceseth* — MS. fleþe, C. cesith
3923 þ*inge*—thing
3924 *of*—MS. to, C. of
3926 *lovs*—laus

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holdeþ hym ner to þilke Centre of þinges. þat is to seyne god. ¶ and if þe þinge cleueþ to þe stedfastnesse of þe þouȝt of god. *and* be wiþ oute moeuyng certys it sou*r*mounteþ þe necessite of destyne. þan ryȝt swiche comparisou*n* as [it] is of skilynge to vndirstondyng *and* of þing þat is engendred to þing þat is. *and* of tyme to eternite. *and* of þe cercle to þe Centre. ryȝt so is þe ordre of moeueable destine to þe stable symplicite of p*ur*ueaunce. ¶ þilke ordinaunce moeueþ þe heuene *and* þe sterres *and* attempreþ þe elyment*z* to gider amonges hem self. *and* tra*n*sformeþ hem by enterchau*n*gable mutaci*ou*n. ¶ and þilke same ordre neweþ aȝein alle þinges growyng *and* fallyng a-doune by sembleables p*ro*gressiou*n*s of seedes *and* of sexes. þat is to sein. male *and* female. and þis ilke ordre co*n*streyneþ þe fortunes *and* þe dedes of men by a bonde of causes nat able to ben vnbou*n*den (indissolubili). þe whiche destinal causes whanne þei passen oute fro þe bygynnynges of þe vnmoeueable purueaunce it mot nedes be þat þei ne be nat mutable. *and* þus ben þe þinges ful wel ygouerned. yif þat þe symplicite dwellyn*g*e* in þe deuyne þouȝt shewe*þ* furþe þe ordre of causes. vnable to be I-bowed. *and* þis ordre constreyneþ by hys p*ro*pre stablete þe moeueable þinges. or ellys þei sholde fleten folily for whiche it is þat alle þinges semen to be confus *and* trouble to vs men. for we ne mowe nat co*n*sidere þilke ordinaunce. ¶ Naþeles þe p*ro*pre manere of euery þing dressynge hem to goode disponit hem alle. for þere nis no þinge don for cause of yuel. ne þilke þing þat is don by wicked[e] folk nis nat don for yuel þe whiche shrewes as I haue shewed [ful] plentiuously

And if we suppose that the thing in question is joined to the stability of the supreme mind, it then becomes immovable, and is beyond the necessity and power of destiny. As reasoning is to the understanding, as that which is produced to that which exists of itself, as time to eternity, as the circle to the centre, so is the movable order of Fate to the stable simplicity of Providence. Destiny rules nature. It controls the actions of men by an indissoluble chain of causes, and is, like their 3941 origin, immutable. Thus, then, are all things well conducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex- [* fol. 31.] ercises a restraint upon mutable things, and preserves them from irregularity. To those who understand not this order, things appear confused—nevertheless, the proper condition of all things directs and inclines it to their true good. For there is nothing done for the sake of evil, not eve by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 *ner*—nere
3928 *seyne*—seyn
þinge cleueþ — thing clyueth
stedfastnesse — stydefastnesse
3930 *swiche*—swych
3931 [*it*]—from C.
3932 *to* (2)—MS. of, C. to
3937 *enterchaungable*—MS. enterchaungyngable, C. entrechaungeable
3939 *a-doune*—a-down
sembleables—semblable
3942 *bonde*—bond
3943 *ben vnbounden*—be vnbownde
3944 *oute*—owt
3948 *furþe*—forth
3949 *I-bowed*—MS. vnboundē, C. I-bowed
3950 *sholde*—sholden
3951 *whiche*—which
3952 *mowe*—mowen
3956 *wicked[e]*—wykkede
3957 [*ful*]—from C.

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seken goode. but wicked errour mystourniþ hem. ¶ Ne þe ordre comynge fro þe poynt of souereyne goode ne declineþ nat fro hys bygynnynge. but þou mayst sein what vnreste may ben a wors confusioun þan þat goode men han somme tyme aduersite. *and* somtyme prosperite. ¶ and shrewes also han now þinges þat þei desiren. *and* now þinges þat þei haten ¶ wheþer men lyuen now in swiche hoolnesse of þouȝt. as who seiþ. ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot nedes ben þat folk ben swiche as þei wenen. but in þis manere þe domes of men discorden. þat þilke men þat somme folk demen worþi of mede. oþer folk demen hem worþi of tourment. but lat vs graunt[e] I pose þat som man may wel demen or knowen þe goode folk *and* þe badde. May he þan knowen *and* seen þilke inrest attemperaunce of corages. as it haþ ben wont to be said of bodyes. as who saiþ may a man speken *and* determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns *and* attemperaunces of bodies (q' non). ne it [ne] is nat an vnlyke miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool *and* to some bodies bittre þinges ben couenable. *and* also whi þat some seke folk ben holpen *with* lyȝt medicines [*and* some folk ben holpen *with* sharppe medicynes] but naþeles þe leche þat knoweþ þe manere *and* þe attemperaunce of heele *and* of maladie ne merueileþ of it no þing. but what oþer þing semeþ hele of corages but bounte *and* prowesse. *and* what oþer þing semeþ maladie of corages but vices. who is ellys kepere of good or

But the order proceeding from the centre of supreme goodness does not mislead any. But you may say, what greater confusion can there be than that both prosperous and adverse things should at times happen to good men, and that evil men should at one time enjoy their desires and at another be tormented by hateful things. Are men wise enough to discover, whether those whom they believe to be virtuous or wicked, are so in reality? Opinions differ as to this matter. Some who are deemed worthy of reward by one person, are deemed unworthy by another. But, suppose it were possible for one to distinguish with certainty between the good and the bad? Then he must have as accurate a knowledge of the mind as one has of the body. It is miraculous to him who knows it not, why sweet things are agreeable to some bodies, and bitter to others; why some sick persons are relieved by lenitives and others by sharper remedies. It is no marvel to the leech, who knows the causes of disease, and their cures. What constitutes the health of the mind, but goodness? And what are its maladies, but vice? Who is the preserver of good,

3958-9 *goode*—good
3960 *declineþ*—MS. enclineþ, C. declynyth
3961 *wors*—worse
3962 *somme tyme*—somtyme
3965 *swiche*—swych
3967 *goode*—good
3967 *mot*—moste
3971 *graunt[e]*—graunte
3973 *inrest*—Inneryste
3974 *haþ*—MS. haþe
said—MS. saide, C. seyd
3975 *determine*—determinen
3978 [*ne*]—from C.
3978 *vnlyke*—vn-lyk
3979 *lyke*—lik
3981 [*ben*]—from C.
hool—hoole
3984 [*and*——*medicynes*]—from C.

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dryuere awey of yuel but god gouern*our* *and* leecher. of þou3tes. þe whiche god wha*n* he haþ by-holden from þe heye toure of hys p*ur*ueaunce he knoweþ what is couenable to euery wy3t. *and* leneþ hem þat he wot [þat] is couenable to hem. Loo here of comeþ *and* here of is don þis noble miracle of þe ordre destinal. whan god þat alle knoweþ doþ swiche þing. of whiche þing [þat] vnknowyng folk ben astoned but forto constreine as who seiþ ¶ But forto co*m*prehende *and* telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resou*n* may vnderstonde. ¶ þilk man þat þou wenest to ben ry3t Iuste *and* ry3t kepyng of eq*u*ite. þe contrarie of þat semeþ to þe deuyne p*ur*ueaunce þat al woot. ¶ And lucan my familier telleþ þat þe victories cause liked[e] to þe goddes *and* causes ouercomen liked[e] to cato*u*n. þan what so euer þou mayst seen þat is don in þis [world] vnhoped or vnwened. certys it is þe ry3t[e] ordre of þinges. but as to þi wicked[e] oppinio*u*n it is a co*n*fusiou*n*. but I suppose þat som man be so wel yþewed. þat þe deuyne Iugement *and* þe Iuge*m*e*n*t of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [þat] yif any aduersite come to hym he wolde for-leten p*er*auenture to continue i*n*nocence by þe whiche he ne may nat wiþholden fortune. ¶ þan þe wise dispensac*ioun* of god spareþ hym þe whiche man*ere* adu*er*site * my3t[e] enpeyren. ¶ For þat god wil nat suffren hym to trauaile. to whom þat trauayl nis nat couenable. ¶ An o*per* man is p*er*fit in alle uertues. *and* is an holy man *and* neye to god so þat þe p*ur*ueaunce of god wolde demen þat it were a felony þat he were touched wiþ any aduersites. so þat he ne

or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring that great marvel —*the order of destiny*— wrought by the wisdom of God, and marveled at by ignorant men. But, now let us notice a few things concerning the depth of the Divine knowledge which human reason may comprehend. The man you deem just, may appear otherwise to the omniscient eye of Providence. When you see apparent irregularities—unexpected and unwished for—deem them to be rightly done. Let us suppose a man so well behaved, as to be approved of God and man—but not endowed with firmness of mind, so that the reverses of fortune will cause him to forgo his probity, since with it he cannot retain his prosperity. A wise Providence, knowing that adversity might destroy this man's integrity, averts from him that [* fol. 31 b.] adversity which he is not able to sustain. Another man is thoroughly virtuous, and approaches to the purity of the deity —him Providence deems it an injustice to oppress by adversity, and therefore exempts

3991 *haþ*—MS. haþe
3993 *wot*—MS. wote, C. wot
3994 [*þat*]—from C.
3995 *don*—MS. done, C. don
miracle—MS. mirache, C. myracle
ordre—MS. ordre of
3996 *alle*—al
doþ—MS. doþe
3996 *whiche*—which
3997 [*þat*]—from C.
3999 *mans*—mannes
4000 *þilk*—thilke
4004 *liked*[*e*] (*both*)—lykede
4005 *is don*—MS. is to don
4006—[*world*]—from C.
ry3t[*e*]—ryhte
4007 *wicked*[*e*]—wykkede
4010 *vnstedfast*—vnstydefast
4011 [*þat*]—from C.
wolde—wol
4015 *manere*—man
my3t[*e*]—myhte
4016 *wil*—wol
4018 *neye*—negh

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him even from bodily disease. Providence often gives the direction of public affairs to good men, in order to curb and restrain the malice of the wicked. To some is given a mixture of good and evil, according to what is most suitable to the dispositions of their minds. Upon some are laid moderate afflictions, lest they wax proud by too long a course of prosperity. Others suffer great adversities that their virtues may be exercised, and strengthened by the practice of patience. Some fear to be afflicted with what they are able to endure. Others despise

what they are unable to bear; and God punishes them with calamities, to make them sensible of their presumption. Many have purchased a great name by a glorious death. Others by their unshaken fortitude, have shown that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surprised to see bad men afflicted—they get

wil nat suffre þat swiche a man be moeued wiþ any manere maladie. ¶ But so as seide a philosophre [the moore excellent by me]. þe aduersites comen nat (he seide in grec:) þere þat uertues han edified þe bodie of þe holy man. and ofte tyme it bitideþ þat þe somme of þinges þat ben to don is taken to good folk to gouerne. for þat þe malice habundaunt of shrewes sholde ben abatid. *and* god ȝeueþ *and* departiþ to oþer folk prosp[er]ites *and* aduersites ymedeled to hepe aftir þe qualite of hire corages *and* remordiþ som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. *and* oþer folk he suffreþ to ben trauayled wiþ harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage *and* exercitacioun of pacience. and oþer folke dreden more þen þei auȝten
4036 þe wiche þei myȝt[en] wel beren. *and* þilke folk god lediþ in to experience of hem self by aspre *and* sorweful þinges. ¶ And many oþer folk han bouȝt honorable renoune of þis worlde by þe pris of glorious deeþ. and som men þat ne mowen nat ben ouer-comen by tourment han ȝeuen ensample to oþer folk þat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle þise þinges þer nis no doute þat þei ne ben don ryȝtfully *and* ordeinly to þe profit of hem to whom we seen þise þinges bitide. ¶ For certys þat aduersite comeþ some tyme to shrewes. *and* some tyme þat þei desiren it comeþ of þise forseide causes *and* of sorweful þinges þat bytyden to shrewes. Certys no man ne wondreþ. For alle men wenen þat þei han wel deserued it. *and* þei ben of wicked merite of whiche

4021 *wil*—wol
swiche—swych
4022 *manere*—bodyly
4022-3 [*the*——*me*]—from C.
4023 *þe aduersites* —— *nat*—omitted
4024 *þere*—omitted
4026 *don*—done
to (2)—MS. so
to good —— *gouerne* — to gouerne to goode folk
4028 *oþer*—oothre
4030 *som*—some
4031 *sholden*—sholde
4033 *conferme*—confermen
4034 *corage*—corages
4036 *myȝt*[*en*]—myhten
4037 *hem*—hym
sorweful—sorwful
4038 *oþer*—oothre
4039 *worlde*—world
of (2)—of the
4041 *oþer*—othre
4046 *comeþ*—comth
some (*both*)—som
þat þei—MS. þei þat, C. þat that they
4047 *comeþ*—comth
sorweful—sorwful
4050 *wicked*—wykkede
merite — MS. ucrite, C. meryte

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shrewes þe tour*ment* som tyme agasteþ oþer to done folies. *and* som tyme it amendeþ hem þat suffren þe tour*mentis*. ¶ And þe pros*per*ite þat is ȝeuen to shrewes shewe þ a grete argument to good[e] folk what þing þei sholde demen of þilk wilfulnesse þe whiche pros*per*ite men seen ofte serue to shrewes. in þe whiche þing I trowe þat god dispensiþ. for per*auenture* þe nature of som man is so ouerþrowyng to yuel *and* so vncouenable þat þe nedy pouerte of hys house-hold myȝt[e] raþer egren hym to done felonies. and to þe maladie of hym god puttiþ remedie to ȝiuen hym rychesse. *and* som oþer man byholdiþ hys conscience defouled wiþ synnes *and* makiþ com*parisoun* of his fortune *and* of hym self ¶ and dredi þ per*auenture* þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesynge of þilke blisfulnesse ne be nat sorweful to hym. *and* þerfore he wol chaunge hys maneres. and for he dredi þ to lese hys fortune. he forleti þ hys wickednesse. to oþer folk is welefulnesse ȝeuen vnworþily þe whiche ouerþrowe þ hem in to destruccioun þat þei han deserued. and to som oþer folk is ȝeuen power to punissen. for þat it shal be cause of continuacioun *and* exercisinge to good[e] folk. *and* cause of tour*ment* to shrewes. ¶ For so as þer nis none alyaunce bytwixe good[e] folke *and* shrewes. ne shrewes ne mowen nat accorden amonges hem self *and* whi nat. for shrewes discorden of hem self by her vices þe whiche vices al to renden her consciences. *and* don oft[e] tyme þinges þe whiche þinges whan þei han don hem. þei demen þat þo þinges ne sholde nat han ben don. for whiche þinge þilke souereyne pur*ueaunce* haþ maked oft[e] tyme

what they deserve. Their punishment, too, may cause amendment, or deter others from like vices. When the wicked enjoy felicity—the good should learn how little these external advantages are to be prized, which may fall to the lot of the most worthless. Another reason for dispensing worldly bliss to the wicked is, that indigence would prompt naturally violent and rapacious minds to commit the greatest enormities. Their disease God cures by the medicine of money. Some men will cease to do wrong for fear, lest their wealth be lost 4066 through their crimes. Upon others unmerited happiness is conferred, which at last precipitates them into deserved destruction. To some there is given the power of chastisement, in order both to exercise the virtues of the good and to punish the wicked. For as there is no alliance between good and bad, so neither can the vicious agree together. And how should they? Their vices make them at war with themselves, rending and tearing their consciences, and there is scarce anything they do, but what afterwards they disap-

4051 *oþer*—oothre
done—don
4052 *folies*—felonies
4054 *grete*—gret
good[e]—goode
4055 *sholde*—sholden
þilk—thilke
4056 *serue*—seruen
whiche—which
4057 *dispensiþ*—MS. dispisiþ, C. dispensith
4059 *myȝt[e]*—myhte
4060 *done*—don
4061 *rychesse*—Rychesses
4065 *whiche*—which
4068 MS. wrongly inserts *welefulnesse* after *wickednesse*
4069-71 *oþer*—oothre
4073 *good[e]*—goode
4074 *none*—non
4075 *good[e]*—goode
4076 *accorden*—acordy
4078 *don*—MS. done, C. don
oft[e]—ofte
4079 *don*—MS. done, C. don
4080 *sholde*—sholden
whiche þinge—which thing
4081 *haþ*—MS. haþe
oft[e]—ofte

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prove of. Hence arises a signal miracle brought about by Providence—that evil [* fol. 32.] men have often made wicked men good. For these latter having suffered injuries from the former, have become virtu-

[faire] miracle so *þat* shrewes han maked oftyme shrewes to ben good[e] men. for whan þat som shrewes * seen þat þei suffren wrongfully felonies of oþer shrewes þei wexen eschaufed in to hat[e] of hem þat anoien hem. *and* retournen to þe fruit of uertue. when þei studien to ben vnlyke to he*m* þat þei han hated.

4088 ous, in order that they might not resemble those whom they so detested. It is only the Divine power that can turn evil to good, overruling it for his own purposes. Nothing occurs by the caprice of chance in the realms of Divine Providence. Since God is the governor of all things, it is not lawful to man to attempt to comprehend the whole of the Divine economy, or to explain it in words. Let it suffice to know that God orders all things for the best.

¶ Certys þis only is þe deuyne myȝt to þe whiche myȝt yueles ben þan good. whan it vseþ þo yueles couenably *and* draweþ out þe effect of any good. as who seiþ þat yuel is good oonly by þe myȝt of god. for þe myȝt of god ordeyneþ þilk yuel to good. For oon ordre enbrasiþ alle þinges. so þat what wyȝt [*þat*] dep*ar*tiþ fro þe reso*u*n of þe ordre whiche þat is assigned to hym. algates ȝit he slideþ in to an o*þer* ordre. so þat noþing nis leueful to folye in þe realme of þe deuyne p*ur*ueaunce. as who seiþ no þing nis wiþouten ordinaunce in þe realme of þe deuyne purueaunce. ¶ Syn þat þe ryȝt strong[e] god gouerniþ alle þinges in þis worlde for it nis nat leueful to no man to co*mpre*henden by witte ne vnfolden by worde alle þe subtil ordinaunces *and*

4102 And while he retains things created after his own likeness conformably to his goodness, he banishes evil by the cause of destiny out of his empire. So that those evils which you seem to see are only imaginary. But you are exhausted and weary with the prolixity of my reasoning, and look for relief from the harmony of my verse.

posici*ou*ns of þe deuyne entent. for oonly it auȝt[e] suffice to han loked þat god hym self makere of alle natures ordeyniþ and dressiþ alle þinges to good. while þat he hastiþ to wiþhalden þe þinges þat he haþ maked in to hys semblaunce. þat is to seyn forto wiþholden þinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hys co*mm*unalite by þe ordre of necessite destinable. For whiche it folweþ þat yif þou loke þe p*ur*ueaunce ordeynynge þe þinges þat men wenen ben haboundaunt in erþes. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat

4082 [*faire*]—from C.
oftyme—omitted
4083 *good*[*e*]—goode
4085 *hat*[*e*]—hate
anoien—anoyeden
4087 *studien*—omitted
vnlyke—vnlyk
4089-90 *good*—goode
4092 *þilk*—thilke
4093 [*þat*]—from C.
4094 *þe* (2)—thilke
whiche—which
4096 *realme*—Reame
4099 *strong*[*e*]—stronge
worlde—world
4100 *no*—omitted
witte—wit
4101 *worde alle*—word al
4102 *auȝt*[*e*]—owhte
4104 *good while*—goode wyl
4105 *haþ*—MS. haþe
4108 *of* (1)—fro
4109 *whiche*—which
4111 *ben haboundaunt*—ben outr*a*ious / or habowndant

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þou art charged wiþ þe weyȝte of þe questiou[n] *and* wery wiþ lengþe of my resou*n*. *and* þat þou abidest som swetnesse of songe. tak þa*n* þis drauȝt *and* whan þou art wel refresshed *and* refet þou shalt ben more stedfast to stye in to heyere questiou*n*s. 4117

Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

SI UIS CELSI IURA.

[The syxte Metr.]

Yif þou wolt demen in þi pure þouȝt þe ryȝtes or þe lawes of þe heye þund[ere]re. þat is to seyne of god. loke þou *and* bihold þe heyȝtes of souereyne heuene. ¶ þere kepen þe sterres by ryȝtful alliaunce of þinges hir olde pees. þe sonne ymoeued by hys rody fire. ne destourbiþ nat þe colde cercle of þe moone. ¶ Ne þe sterre yclepid þe bere. þat encliniþ hys rauyssynge courses abouten þe souereyne heyȝt of þe worlde. ne þe same sterre vrsa nis neuer mo wasshen in þe depe westerne see. ne coueitiþ nat to dyȝen hys flaumbes in þe see of [the] occian. al þouȝ he see oþer sterres y-plounged in to þe see. ¶ And hesperus þe sterre bodiþ *and* telliþ alwey þe late nyȝtes. And lucifer þe sterre bryngeþ aȝeyne þe clere day. ¶ And þus makiþ loue enterchaungeable þe p*er*durable courses. *and* þus is discordable bataile yput oute of þe contre of þe sterres. þis accordaunce atte*m*preþ by euene-lyke manere[s] þe elementes. þat þe moyste þinges striuen nat wiþ þe drye þinges. but ȝiuen place by stoundes. and þat þe colde þinges ioynen hem by feiþ to þe hote þinges. *and* þat þe lyȝt[e] fyre arist in to heyȝte. *and* þe heuy erþes aualen by her weyȝtes. ¶ by þise same cause þe floury yere ȝeldeþ swote smellys in þe fyrste somer sesou*n* warmynge. *and* þe hote somer dryeþ þe cornes. *and*

If thou wouldst explore the laws of the high Thunderer, behold the lofty heavens, where, bound by fixed laws, the stars keep their ancient peace. There the rosy Sun does not invade the moon's colder sphere. Nor doth the Bear stray from his appointed bounds, to quench his light in the western main. Vesper always makes its wonted appearance at eve. 4128 Lucifer ushers in the morn. So mutual love moves all things, and from the starry region banishes all strife. This concord in equal measures tempers the elements, so that the moist atoms war no more with the dry, nor heat with cold contends; but the aspiring flame soars aloft, while down the heavy earth descends. By these same causes the flowing year yields sweet smells in the warm springtide; the hot summer ripens the corn. Autumn comes crowned

4115 *tak*—MS. take, C. tak
4116 *refet*—refect
shalt ben—shal be
stedfast—stydefast
4118 *þou wolt*—þou wys wilt
4119 *þund[ere]re* — thon-
seyne—seyn [derere
4120 *bihold*—MS. biholde, C. byhold [rody
4122 *rody* — MS. redy, C.
4122 *fire*—Fyr
4123 *cercle*—clerke
4125 *courses*—cours
heyȝt—heyhte
4127 *westerne*—westrene
dyȝen—deeyn
4128 [*the*]—from C.
he see—MS. it sewe, C. he see
oþer—oothre
4131 *aȝeyne*—ayein
4133 *oute*—owt
4134 *euene-lyke manere*[*s*]—euenelyk maneres
4135 *striuen*—stryuynge
nat—omitted
4136 *but*—omitted
4138 *lyȝt*[*e*] *fyre arist*—lyhte fyr arysith
4140 *yere*—ȝer

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with plenty, and winter wets the earth with showers. These changes give life and growth to all that breathe; and at last by death efface whatever has had birth.

autumpne comeþ aȝeyne heuy of apples. and þe fletyng reyne bydeweþ þe wynter. þis attemperaunce noryssiþ *and* bryngge þ furþe al þinge þat brediþ lyfe in þis worlde. ¶ and þilk same attemperaunce rauyssyng hideþ *and* bynymeþ *and* drencheþ vndir þe last[e] deþe alle *þinges yborn. ¶ Amonges þise þinges sitteþ þe heye

[* fol. 32 b.] Meanwhile the world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably directing all things. Those things which have been set in motion by him are also checked and forced to move in an endless round, lest they go from their source, and become chaotic.

4148 makere kyng *and* lorde. welle *and* bygynnynge. lawe *and* wise Iuge. to don equite *and* gouerniþ *and* enclíniþ þe bridles of þinges. *and* þo þinges þat he stireþ to don by moeuynge he wiþdraweþ *and* arestiþ *and* affermiþ þe moeueable or wandryng þinges. ¶ For ȝif þat he ne clepiþ nat aȝein þe ryȝt goynge of þinges. *and* ȝif þat he ne constreyned[e] hem nat eftesones in to roundenesse enclined þe þinges þat ben now continued by stable ordinaunce. þei sholde deperten from hir welle. þat is

4157 to sein from hir bygynnynge *and* failen. þat is to sein tournen in to nauȝt. ¶ þis is þe commune loue of alle þinges. *and* alle þinges axen to be holden by þe fyn of good. For ellys ne myȝten þei nat lasten yif þei ne come nat eftesones aȝeine by loue retourned to þe cause þat haþ ȝeuen hem beynge. þat is to seyn to god. 4162

This love is common to all things, and all things tend to good; so, urged by this, they all revert to that First Cause that gave them being.

[The seuende prose.]

IAM NE IGITUR UIDES.

P. Do you see what follows from our arguments?

B. What is it?

P. That all fortune is good.

B. How can that be?

P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of

Sest þou nat þan what þing folweþ alle þe þinges þat I haue seid. what þing quod I. ¶ Certys quod she outerly þat al fortune is good. and how may þat be quod .I. ¶ Now vndirstand quod she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is ȝiuen eiþer by cause of gerdonynge or ellys of exercisynge of goode folk or ellys by cause to punissen.

4142 *comeþ aȝeyne* — comth ayein
4143 *reyne*—reyn
4144 *furþe al þinge*—forth alle thing
brediþ lyfe—berith lyf
4145 *worlde*—world
þilk—thilke
4146 *last[e] deþe*—laste deth
4147 *yborn*—MS. yborne, C. I-born
4148 *lorde*—lord
4149 *wise*—wys
4150 *stireþ*—sterith
don—gon
4151 *þe*—omitted
4153 *clepiþ*—klepede
4154 *constreyned[e]* — constreynede
roundenesse — Roundnesses
4156 *sholde*—sholden
4158 *tournen*—torne
of—to
4159 *be*—ben
4161 *eftesones aȝeine* — eftsones ayein
4162 *haþ*—MS. haþe
4163 *þing*—thinge
4165 *outerly*—al owtrely
al—alle
4166-7 [*alle*——*aspre*]—from C.
4169 *goode*—good

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or ellys to chastysen shrewes. ¶ þan is alle fortune good. þe whiche fortune is certeyne þat it be eiþer ryȝtful or profitable. ¶ For soþe þis is a ful verray resoun quod I. and yif I considere þe purueaunce *and* þe destine þat þou tauȝtest me a litel here byforne þis sentence is susteyned by stedfast resouns. but yif it like vnto þe lat vs noumbre hem amonges þilk[e] þinges of whiche þou seidest a litel here byforne þat þei ne were nat able to ben ywened to þe poeple. ¶ whi so quod she. for þat þe comune worde of men mysusiþ quod I. þis manere speche of fortune. *and* seiȝ ofte tymes [þat] þe fortune of som wyȝt is wicked. wilt þou þan quod she þat I proche a litel to þe wordes of þe poeple so it seme nat to hem þat I be ouer moche departid as fro þe vsage of man kynde. as þou wolt quod I. ¶ Demest þou nat quod she þat al þing þat profitiþ is good. ȝis quod I. certis þilk þing þat exercisiþ or corigiþ profitiþ. I confesse it wel quod I. þan is it good quod she. whi nat quod I. but þis is þe fortune [quod she] of hem þat eiþer ben put in vertue *and* batailen aȝeins aspre þinges. or ellys of hem þat eschewen *and* declinen fro vices *and* taken þe weye of vertue. ¶ þis ne may nat I denye quod I ¶ But what seist þou of þe myrye fortune þat is ȝeuen to good folk in gerdoun deuiniþ ouȝt þe poeples þat it is wicked. nay forsoþe quod I. but þei demen as it soþe is þat it is ryȝt good. ¶ And what seist þou of þat oþer fortune quod she. þat al þouȝ it be aspre *and* restreiniþ þe shrewes by ryȝtful tourment. weniþ ouȝt þe poeple þat it be good. nay quod I. ¶ But þe poeple demiþ þat it be most wrecched of alle þinges þat may ben þouȝt. war now *and* loke wel quod she lest þat we in folwyng þe opynioun of poeple haue con-

the bad, all fortune is good which is either just or useful. But let us put this opinion among those positions which thou saidst were not commonly believed by the people.

P. Why so?

B. Because it is a common expression that *the fortune of such a one is bad.*

P. Do you wish me to conform for awhile to the language of the people, lest we should seem to depart too much from the popular mode of expression?

B. As you please.

P. Is everything profitable that is good?

B. Yes, certainly.

P. That which exercises or corrects is profitable?

4186

B. It is.

P. Therefore it is good? *B.* Yes.

P. This is the fortune of the virtuous who combat with adversity, or of those who, relinquishing vice, pursue the path of virtue?

B. It is.

P. The vulgar regard that prosperity which is bestowed as a reward on the good to be beneficial, and they believe those calamities by which the wicked are punished as the most miserable things that can be imagined. But in following the popular opinion, let us beware of being involved in some new and incredible consequence.

4174 *here byforne*—her byforn
4175 *stedfast*—stydefast
4176 *noumbre*—nowmbren
þilk[e]—thilke
4177 *here byforne*—her byforn
4178 *ywened*—weened
4179 *worde*—word
4180 [*þat*]—from C.
4181 *wicked*—wykkede
4182 *proche*—aproche
4185 *al*—alle
4186 *þilk*—thilke
4188 [*quod she*]—from C.
4191 *weye*—wey
4193 *deuiniþ*—demyth
4194 *ouȝt*—awht
4195 *soþe*—soth
4198 *ouȝt*—awht
4199 *be*—is

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B. What is that? *P.* We have decided that the fortune of the virtuous or of those growing up in virtue must needs be good—but that the fortune of the wicked must be most wretched. *B.* That's true, though none dare acknowledge it. *P.* Why so? The wise man ought not to be cast down, when he has to wage war with Fortune, no more than the valiant man ought to be dismayed on hearing the noise of the [* fol. 33.] battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and improve his wisdom. Thus virtue, in its literal acceptation, is a power that, relying on its own strength, overcomes all obstacles. You, who have made so much progress in virtue, are not to be carried away by delights and bodily lusts. You must engage in a fierce conflict with every fortune—with adversity, lest it dismay you—with prosperity, lest it corrupt you. Seize the *golden mean* with all your strength. All below or above this line is a contemptible and a thankless felicity. The choice of fortune lies in your own hands, but remember that even adverse fortune, unless it exercises the

fessed *and* concluded þing þat is vnable to be wened to þe poeple. what is þat q*uod* I ¶ Certys q*uod* she it folweþ or comeþ of þinges *þat* ben graunted þat alle fortune what so euer it be. of hem þat eyþer ben *in* possessiou*n* of vertue. [or in the encres of vertu] or ellys in þe purchasynge of vertue. þat þilke fortune is good. ¶ And þat alle fortune is ry3t wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus weneþ nat þe poeple. ¶ þat is soþe q*uod* I. ¶ Al be it so þat noma*n* dar confesse*n* it ne byknowen it. ¶ whi so q*uod* she. For ry3t as no strong man ne semeþ nat to abassen or disdaigne*n* as *ofte tyme as he hereþ þe noise of þe bataile. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of fortune. for boþe to þat on man *and* eke to þat oþer þilke difficulte is þe matere to þat oon man of encrese of his glorious renoun. *and* to þat oþer man to conferme hys sapience. þat is to seine þe asprenesse of hys estat. ¶ For þerfore is it called uertue. for þat it sustenip *and* enforceþ by hys strengþes þat it nis nat ouer-come*n* by aduersites. ¶ Ne certys þou þat art put in þe encrese or in þe hey3t of uertue ne hast nat comen to fleten wiþ delices *and* forto welken in bodyly lust. ¶ þou sowest or plauntest a ful egre bataile in þi corage a3eins euery fortune. for þat þe sorweful fortune ne co*n*foun*de* þe nat. ne þat þe myrye fortune ne corrumpe þe nat. ¶ Occupy þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ou*er*-passeþ þe mene despiseþ welefulnesses. ¶ As who seiþ. it is vicious *and* ne haþ no mede of hys trauaile. ¶ For it is set in 3oure hand. as who seiþ it lieþ in 3oure power what fortune 3ow is leuest. þat is to seyne good or yuel. ¶ For alle fortune

4217

4204 *comeþ*—comth
4206 [*or*——*vertu*] from C.
4208 *wicked*—wykkede
4210 *soþe*—soth
4211 *confessen*—confesse
4212 *no strong*—the stronge
4213 *abassen*—abayssen
4215 *oft*[*e*]—ofte
4219 *seine*—seyn
4223 *hey3t*—heyhte
4224 *welken*—wellen
4226 *confounde* — MS. confounded, C. confownde
4227 *Occupy*—Ocupye
4228 *stedfast*—stydefast
4230 *haþ*—MS. haþe
4231 *set*—MS. sette, C. set
4232 *lieþ*—lith
4233 *seyne*—seyn

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þat semeþ sharpe or aspre yif it ne exercise nat þe good folk. ne chastisiþ þe wicked folk. it punisseþ. 4235

virtues of the good or chastises the wicked, is a punishment.

BELLA BIS QUENIS. *ET CETERA.*

[The seuende Metur.]

ÞE wrekere attrides ¶ þat is to seyne agamenon þat wrouȝt[e] *and* continued[e] þe batailes by ten ȝere recouered[e] *and* purged[e] in wrekyng by þe destruccioun of troie þe loste chambres of mariage of hys broþer þis is to seyn þat [he] agamenon wan aȝein Eleine þat was Menelaus wif his broþer. In þe mene while þat þilke agamenon desired[e] to ȝeuen sailes to þe grekysshe nauye *and* bouȝt[e] aȝein þe wyndes by blode. he vncloþed[e] hym of pite as fader. *and* þe sory prest ȝiueþ in sacrifiynge þe wreched kuyttyng of þrote of þe douȝter. ¶ þat is to sein þat agamenon lete kuytten þe þrote of hys douȝter by þe prest. to maken alliaunce wiþ hys goddes. *and* for to haue wynde wiþ whiche he myȝt[e] wende to troie. ¶ Itakus þat is to sein vlixies bywept[e] hys felawes ylorn þe whiche felawes þe fiers[e] pholifemus ligginge in his grete Caue had[de] freten *and* dreint in hys empty wombe. but naþeles polifemus wood for his blinde visage ȝeld to vlixies ioye by hys sorowful teres. þis is to seyn þat vlixes smot oute þe eye of poliphemus þat stod in hys forhede. for whiche vlixes hadde ioie whan he saw poliphemus wepyng *and* blynde. ¶ Hercules is celebrable for hys hard[e] trauaile he dawntede þe proude Centauris half hors half man. *and* he rafte þe despoylynge fro þe

Atrides carried on a ten years' war to punish the licentious Paris.

4239

With blood he purchased propitious gales for the Grecian fleet, by casting off all fatherly pity, and sacrificing his daughter Iphigenia to the vengeance of Diana.

4247

Ulysses bewailed his lost mates, devoured by Polyphemus, but, having deprived the Cyclop of his sight, he rejoiced to hear the monster's roar.

4255

Hercules is renowned for his many labours, so successfully overcome. He overthrew the proud Centaurs;

4234 *sharpe*—sharp
4236 *seyne*—seyn
4237 *wrouȝt[e]*—wrowhte
continued[e]—continuede
ȝere—ȝer
4238 *purged[e]*—purgede
4240 *[he]*—from C.
wan—MS. wanne, C. wan
4242 *desired[e]*—desirede
4243 *bouȝt[e]*—bowhte
blode—blod
4244 *vncloþed[e]*—vnclothede
as—of
4245 *kuyttyng*—MS. knyttyng, C. kuttynge
4246 *lete*—let
kuytten—MS. knytten, C. kuttyn
4248 *haue*—han
4249 *myȝt[e]* *wende*—myhte wenden
4250 *bywept[e]*—by-wepte
ylorn—MS. ylorne, C. ylorn
4251 *fiers[e]*—feerse
had[de]—hadde
4253 *ȝeld*—yald
4254 *sorowful*—sorwful
4254 *smot*—MS. smote, C. smot
4255 *oute*—owt
stod—MS. stode, C. stood
forhede—forehed
4256 *saw*—say
4258 *hard[e]* *trauaile*—harde trauayles
dawntede—MS. dawnded, C. dawntede
4259 *half*—MS. hals
rafte—byrafte
fro—from

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he slew the Nemean lion and wore his skin as a trophy of his victory; he smote the Harpies with his arrows; he carried off the golden apples of the Hesperides, and killed the watchful dragon; he bound Cerberus with a threefold chain; he gave the body of proud Diomede as food for the tyrant's horses;

he slew the serpent Hydra; he caused Achelous to hide his blushing head within his banks;

he left Antæus dead upon the [* fol. 33 b.] Lybian shore; he appeased Evander's wrath by killing Cacus;

he slew the Erymanthean boar;

and bore the weight of Atlas upon his shoulders.

These labours justly raised him to the rank of a god.

Go then, ye noble souls, and follow the path of this great example.

cruel lyoun þat is to seyne he slouȝ þe lyoun *and* rafte hym hys skyn. he smot þe brids þat hyȝten arpijs [in þe palude of lyrne] wiþ certeyne arwes. he rauyssed[e] applis fro þe wakyng dragoun. *and* hys hand was þe more heuy for þe golde[ne] metal. He drouȝ Cerberus þe hound of helle by hys treble cheyne. he ouer-comer as it is seid haþ put an vnmeke lorde fodre to hys cruel hors ¶ þis is to sein. þat hercules slouȝ diomedes *and* made his hors to etyn hym. and he hercules slouȝ Idra þe serpent *and* brend[e] þe venym. and achelaus þe flode defouled[e] in his forhede dreint[e] his shamefast visage in his strondes. þis is to sein þat achelaus couþe transfigure
4273 hym self in to dyuerse lykenesse. *and* as he fauȝt wiþ orcules at þe laste he t*ur*nid[e] hym in to a bole. and hercules brak of oon of hys hornes. *and* achelaus for shame hidde hym in hys ryuer. ¶ And [he] hercules *cast[e] adoun Antheus þe geaunt in þe strondes of libye. *and* kacus apaised[e] þe wraþþes of euander. þis is to sein þat hercules slouȝ þe Monstre kacus *and* apaised[e] wiþ þat deeþ þe wraþþe of euander. ¶ And þe bristled[e] boor marked[e] wiþ scomes þe sholdres of hercules. þe whiche sholdres þe heye cercle of heuene sholde þreste. *and* þe laste of his labours was þat he sustened[e] þe heuene vpon his nekke vnbowed. *and* he deserued[e] eftsones þe heuene to ben þe pris of his laste trauayle ¶ Goþ now þan ȝe stronge men þere as þe heye weye of þe grete ensample ledeþ ȝou. ¶ O nice
4288 men whi nake ȝe ȝoure bakkes. as who seiþ. ¶ O ȝe

4260 *seyne*—seyn
4261 *smot*—MS. smote, C. smot
4262 [*in*——*lyrne*]—from C.
4263 *rauyssed*[*e*] — rauysshede
4266 *seid* — MS. seide, C. sayd
haþ—MS. haþe
4267 *lorde*—lord
4269 *etyn*—freten
4270 *brend*[*e*]—brende
4270 *flode defouled*[*e*]—flood defowlede
4271 *forhede dreint*[*e*]—forhed dreynte
4273 *lykenesse*—lyknesses
4274 *turnid*[*e*]—tornede
4275 *brak* — MS. brake, C. brak
hys—hise
4278 [*he*]—from C.
4278-80 *apaised*[*e*] — apaysede
4281 *bristled*[*e*]—brystelede
marked[*e*]—markede
4282 *cercle*—clerke
4283 *þreste*—thriste
4285 *deserued*[*e*]—deseruede
4286 *Goþ*—MS. Goþe
þere—ther
4287 *weye*—way
4288 *nake* — MS. make, C. nake

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slowe *and* delicat men whi fley ȝe aduersites. *and* ne fyȝten nat aȝeins hem by vertue to wynnen þe mede of þe heuene. for þe erþe ouer-comen ȝeueþ þe sterres. ¶ þis is to seyne þat whan þat erþely lust is ouer-comen. a man is maked worþi to þe heuene.

O ye slothful ones, wherefore do ye basely fly! 4291

He who conquers earth doth gain the heavens.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

[The fyrste prose.] When Philosophy had thus spoken, and was about to discuss other matters I interrupted her.

She hadde seid *and* tourned[e] þe cours of hir resoun to somme oþer þinges to ben tretid *and* to ben ysped. þan seide I. Certys ryȝtful is þin amonestyng *and* ful digne by auctorite. but þat þou seidest som tyme þat þe questioun of þe deuyne puruеaunce is enlaced wiþ many oþer questiouns. I vndir-stonde wel *and* proue it by þe same þinge. but I axe yif þat þou wenest þat hap be any þing in any weys. *and* if þou wenest þat hap be any [thing] what is it. þan quod she. I haste me to ȝelden *and* assoilen þe to þe dette of my byheste *and* to shewen *and* opnen þe wey by whiche wey þou maist come aȝein to þi contre. ¶ but al be it so þat þe þinges whiche þat þou axest ben ryȝt profitable to knowe. ȝitte ben þei diuers somwhat fro þe paþe of my purpos. And it is to douten þat þou ne be maked weery by mysweys so þat þou ne mayst nat suffise to mesuren þe ryȝt weye. ¶ Ne doute þe þer-of no þing quod I. for forto knowen þilke þinges to-gidre in þe whiche þinges I delite me gretly. þat shal ben to me in stede of reste. Syn it nis nat to douten of þe þinges folwynge whan euery side of þi disputisoun shal be stedfast to me by vndoutous feiþ. þan seide she. þat manere wol I don

B. Thy exhortation is just and worthy of thy authority, but thou saidst that the question of the Divine Superintendence or Providence is involved with many others—and this I believe. I am desirous, however, of knowing whether there be such a thing as *Chance*, and what thou thinkest it is.

P. I hasten to fulfil my promise and to show the road to your own country. But although these things you question me about are profitable to know, yet they lead us a little out of our way. And by straying from the path you may be too fatigued to return to the right road.

B. Don't be afraid of that, for it will refresh me as much as rest to know these things in which I am delightfully

4289 *slowe* — MS. slouȝ, C. slowe
fley—flee
4292 *seyne*—seyn
4294 *seid*—MS. seide, C. seyd
þe—by
4297 *som tyme*—whilom
4298 *þe* (2)—thy
4300 *þinge*—thing
4302 [*thing*]—from C.
4303 *ȝelden*—ylden
assoilen—MS. assailen, C. assoylen
byheste—byhest
4304-6 *whiche*—which
4306 *ben*—MS. bene
4307 *paþe*—paath
4312 *stede*—styde
4314 *disputisoun*—disputacioun
be—han ben
stedfast—stydefast

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þe. *and* bygan to speken ry3t þus ¶ Certys q*uod* she yif any wy3t diffinisse hap in þis manere. þat is to seyn. þat hap is bytidynge y-brou3t forþe by foelyshe moeuynge. *and* by no knyttyng of causes. ¶ I conferme þat hap nis ry3t nau3t in no wise. and I deme al outerly þat hap nís ne dwelliþ but a voys. ¶ As who seiþ. but an ydel worde wiþ outen any significacio*un* of þing summittid to þat vois. for what place my3t[e] ben left or dwellynge to folie *and* to disordinau*n*ce. syn þat god lediþ *and* streyniþ alle þinges by ordre. ¶ For þis sentence is verray *and* soþe þat no þinge ne haþ his beynge of nou3t. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vndirstoden ne moeueden it nau3t by god p*r*ince *and* gynner of wirkyng. but þei casten as a manere foundement of subgit material. þat is to seyn of [the] nature of alle resou*n*. *and* 3if þat ony þinge is woxen or comen of no causes. þan shal it seme þat þilke þinge is comen or woxen of nou3t. but yif þis ne may nat ben don. þan is it nat possible þat þere haþ ben any swiche þing as I haue diffinissid a litel here byforne. ¶ How shal it þan ben q*uod* I. nis þer þan no þing þat by ry3t may be cleped eyþer happe or ellis auenture of fortune. or is þer ou3t al *be it so þat it is hidd fro þe poeple to whiche þise wordes ben couenable. Myn aristotul q*uod* she. in þe book of his phisik diffinisseþ þis þing by short resou*n* and ney3e to þe soþe. ¶ In whiche manere q*uod* I. ¶ As ofte q*uod* she as men don any þing for grace of any oþer þing. *and* an oþer þinge þan þilke þing þat men ententen to doon bytideþ by som[e] causes it is ycleped happe. ¶ Ry3t as a man dalf þe erþe by

interested. *P.* I will then comply with thy requests. If we define Chance to be an event produced by an unintelligent motion, and not by a chain or connection of causes, I should then affirm that Chance is nothing and an empty sound. What room is there for folly and disorder where all things are restrained by order, through the ordinance of God? For it is a great truth that nothing can spring out of nothing. Now, if anything arises without the operation of a cause, it proceeds from nothing. But if this is impossible, then there can be no such a thing as Chance, as we have defined it. *B.* Is there nothing, then, that may be called Chance or Fortune? Is there nothing (hid from the vulgar) to which these words may be applied? *P.* Aristotle defines this matter with much precision and [* fol. 34.] probability. *B.* How? *P.* So often as a man does anything for the sake of any other thing, and another thing than what he intended to do is produced by other causes, that thing so produced is called *Chance*. As if a man trench the ground for tillage

4331

4317 *seyn*—seyng
4318 *forþe*—forth
4322 *worde*—word
4323 *my3t[e]*—myhte
4324 *left*—lefte
4325 *streyniþ*—constreynyth
4326 *soþe*—soth
no þinge—nothing
haþ—MS. haþe
4327 [*the*]—from C.
4330 *gynner*—bygynnere
4331 [*the*]—from C.
4332 *3if*—MS. 3it, C. yif
þinge—thing
4335 *þat*——*ben*—*þat* hap be
haþ—MS. haþe
swiche—swych
4338 *happe*—hap
4339 *hidd*—MS. hidde, C. hidd
4340 *whiche*—which
4342 *neyȝe*—nehg
whiche—which
4343 *don*—MS. done, C. don
4344 *þinge*—thing
4345 *som[e]*—some
4346 *happe*—hap

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cause of tylienge of þe felde. *and* fond þere a gobet of golde by-doluen. þan wenen folk þat it is fallen by fortunous bytydyng. but for soþe it nis nat for nauȝt for it haþ hys *pro*pre causes of whiche causes þe cours vnforseyn and vnwar semiþ to han maked hap*pe*. ¶ For yif þe tilier in þe erþe ne delue nat in þe felde. and yif þe hider of þe golde ne hadde hidd þe golde in þilke place. þe golde ne had[de] nat ben founde. þise ben þan þe causes of þe abreggynge of fortune hap. þe whiche abreggynge of fortune hap comeþ of causes encountrynge *and* flowyng to-gidre to hem selfe. *and* nat by þe entencioun of þe doer. ¶ For neiþer þe hider of þe gold. ne þe deluer of þe felde ne vndirstanden nat þat þe golde sholde han be founde. but as I seide. it bytidde *and* ran to-gidre þat he dalf þere as þat oþer hadde hidd þe golde. Now may I þus diffinissen hap*pe*. ¶ Hap*pe* is an vnwar bytydyng of causes assembled in þinges þat ben don for som oþer þinge. but þilke ordre *pro*cedynge by an vneschewable byndynge to-gidre. whiche þat descendeþ fro þe wel of purueaunce þat ordeineþ alle þinges *in* hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre. 4368

and find gold, then this is believed to happen by chance, although it is not so. For if the tiller had not ploughed the field, and if the hider of the gold had not concealed it in that spot, the gold had not been found. These, then, are the causes of a fortuitous acquisition which proceeds from a conflux of encountering causes, and not from the intention of the doer. For neither the hider of the gold nor the husbandman intended or understood that the gold should be found. But it happened by the concurrence of these two causes that the one did dig where the other had hidden the money. Chance, then, is an unexpected event, by a concurrence of causes, following an action designed for a particular purpose. This concurrence of causes proceeds from that order which flows from the fountain of Providence and disposes all things as to place and time.

RUPIS ACHEMENIE.

TIgris [*and*] eufrates resoluen *and* spryngen of a welle in þe kragges of þe roche of þe contre of achemenye þere as þe fleenge [batayle] ficchiþ hire dartes retour*n*id in þe brestes of hem þat folwen hem. ¶ And sone aftre þe same ryueres tigris *and* eufrates vnioygnen *and* de-

[The fyrste Met*er*.]
Where the flying Parthian doth pierce his pursuers with his shafts, there from the Achemenian heights flow the Tigris and Euphrates, but soon

4347 *of* (1)—to
fond — MS. fonde, C. fownde
4348 *golde*—gold
fallen—byfalle
4349 *for* (2)—of
4350 *haþ*—MS. haþe
hys—hise
4351 *happe*—hap
4352 *tilier*—tylyere
delue—dolue
4353 *hider*—hydere
golde—gold
hidd—MS. hidde
4353-4 *golde*—gold
4354 *had[de]*—hadde
4355 *fortune*—fortuit
whiche—which
4356 *fortune*—fortuit
comeþ—comth
4357 *flowyng*—MS. folwyng, C. flowynge
selfe—self
4358 *doer*—doere
hider—hidere
4359 *deluer*—deluere
felde—feeld [en
vndirstanden—vndirstod-
4360 *golde*—gold
4361 *hidd*—MS. hidde, C. hyd
4362 *happe* (*both*)—hap
4365 *whiche*—which
4366 *descendeþ*—MS. defendeþ, C. descendith
wel—welle
4369 [*and*]—from C.
a—oo
4371 [*batayle*]—from C.
4373 *þe*—tho

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their streams divide and flow into separate channels. But should they unite again, in the impetuous stream, boats, ships, and trees would be all intermingled, whirled about; and blind Chance seems to direct the current's course. But the sloping earth, the laws of fluids, govern these things. So though Chance seems to wander unrestrained, it is nevertheless curbed and restrained by Divine Providence.

parten hire watres. and yif þei comen to-gidre *and* ben assembled *and* clepid to-gidre in to o cours. þan moten þilke þinges fletyn to-gidre whiche þat þe water of þe entrechaungyng flode brynge þ þe shippes *and* þe stokkes araced wiþ þe flood moten assemble. *and* þe watres ymedlyd wrappiþ or implieþ many fortunel happes or maneres. þe whiche wandryng happes naþeles þilke enclinyng lowenes of þe erþe. *and* þe flowynge ordre of þe slidyng water gouerniþ. ¶ Ryȝt so fortune þat semeþ as [þat] it fletiþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by þilke lawe. þat is to sein by þe deuyne ordinaunce. 4386

[The 2de. prose.] *B.* Is there any *free-will* in this chain of cohering causes? Or doth the *chain of destiny* constrain the motions of the human mind? *P.* There is a freedom of the will possessed by every rational being. A rational being has judgment to judge of and discern everything. Of himself he knows what he is to avoid or to desire. He seeks what he judges desirable, and he shuns what he deems should be avoided. A rational being possesses, then, the liberty of choosing and rejecting. This liberty is not equal in all beings. In heavenly substances, as spirits, &c., judgment is clear, and the will is incorruptible, and has a ready and efficacious power of doing things which are desired.

ANIMADUERTO INQUAM.

[* fol. 34 *b*.] Þis vndirstonde I wel q*uod* I. *and* accorde wel þat it is ryȝt as þou seist. but I axe yif þer be any liberte or fre wil in þis ordre of causes þat cliue*n* þus to-gidre in hem self. ¶ or ellys I wolde witen yif þat þe destinal cheine co*n*streiniþ þe moeueuynge of þe corages of me*n*. yis q*uod* she þer is liberte of fre wille. ne þer ne was neuer no nature of resou*n* þat it ne hadde liberte of fre wille. ¶ For euery þing þat may naturely vsen resou*n*. it haþ doom by whiche it discerniþ *and* demiþ euery þing. ¶ þan knoweþ it by it self þinges þat be*n* to fleen. *and* þinges þat ben to desiren. *and* þilk þing þat any wyȝt demeþ to ben desired þ*at* axeþ or desireþ he *and* fleeþ [thilke] þing þat he troueþ ben to fleen. ¶ wher-fore in alle þinges þ*at* resou*n* is. i*n* hem also is libertee of willyng *and* of nillynge. ¶ But I ne ordeyne nat. as who seiþ. I ne graunte nat þat þis lib*er*tee be euene like in alle þinges. forwhi in þe souereyns deuynes substau*n*ces. þat is to *seyn in spiritȝ ¶ Iugement is

4374 *to-gidre*—to-gyderes
4376 *whiche*—which
4377 *flode*—flod
4378 *assemble*—assemblyn
4380 *enclinyng*—declynynge
4381 *lowenes*—lowenesse
4383 [*þat*]—from C.
vngouerned[*e*]—vngouernede
4385 *þe*—thilke
4389 *or*—of
4390 *hem*—hym
4392 *yis*—MS. yif, C. yis
4392-94 *wille*—wil
4395 *whiche*—which
4397 *þilk*—thilke
4399 [*thilke*]—from C.

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more clere *and* wil nat be corumped. *and* haþ myȝt redy to speden þinges þat ben desired. ¶ But þe soules of men moten nedes ben more free whan þei loken hem in þe speculac*ioun* or lokynge of þe deuyne þouȝt. *and* lasse free whan þei sliden in to þe bodies. *and* ȝit lasse free whan þei ben gadred to-gidre *and* com*pre*hendid in erþely membris. but þe last[e] seruage is whan þat þei ben ȝeue*n* to vices. *and* han yfalle fro þe possessiou*n* of hire p*ro*pre resou*n* ¶ For after þat þei han cast aweye hir eyen fro þe lyȝt of þe souereyn soþefastnesse to lowe þinges *and* dirke ¶ Anon þei dirken by þe cloude of ignoraunce *and* ben troubled by felonous talentȝ. to þe whiche talentȝ whan þei app*ro*chen *and* assenten. þei hepen *and* encresen þe seruage whiche þei han ioigned to hem self. and in þis manere þei ben caitifs fro hire p*ro*pre libertee. þe whiche þinges naþeles þe lokynge of þe deuyne purueaunce seeþ þat alle þinges byholdeþ *and* seeþ fro et*er*ne. and ordeyneþ hem euerych*e* i*n* her merites. as þei ben p*ro*destinat. *and* it is seid in grek. þat alle þinges he seeþ *and* alle þinges he hereþ. 4424

The souls of men must needs be more free when employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still less free when enclosed and confined in earthly members; but the most extreme servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are enveloped by the cloud of ignorance and are troubled by pernicious desires, by yielding to which they aid and increase that slavery which they brought upon themselves, and thus even under the liberty proper to them, they remain captives. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, *sees and hears all things.*

PURO CLARUM LUMINE.

[The 2de. Metre.]

HOmer wiþ þe hony mouþe. þat is to seyn. homer wiþ þe swete dites syngeþ þat þe sonne is cleer by pure lyȝt. naþeles ȝit ne may it nat by þe inferme lyȝt of hys bemes breke*n* or per*cen* þe inwarde entrailes of þe erþe. or ellys of þe see. ¶ so ne seeþ nat god makere of þe grete worlde to hym þat lokeþ alle þinges from on heye ne wiþstandiþ nat no þinges by heuynesses of erþe. ne þe nyȝt ne wiþstondeþ nat to hy*m* by þe blake cloudes. ¶ þilke god seeþ *in* o strook of þouȝt alle þinges þat ben or weren or schullen come. ¶ and þilke

The sweet-tongued Homer sings of the sun's pure light. Yet the sun's beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world's maker, beholding from on high, has his vision impeded neither by earth nor cloud. At a glance he sees all events, present, past, and future.

4405 *haþ*—MS. haþe
4411 *last[e]*—laste
4412 *fro*—from
4415 *cloudes*—clowdes
4418 *whiche*—which
4423 *seid*—MS. seide, C. seyd
4425 *mouþe*—Mowth
4428 *percen*—MS. perten, C. percen
inwarde—inward
4430 *worlde*—world
on heye—an hegh
4431 *nat*—omitted
4434 *schullen come*—shollen comyn

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God, then, that alone sees all things, may indeed be called the true Sun.

god for he lokeþ *and* seeþ alle þinges al oon. þou maist seyn þat he is þe verray sonne. 4436

TAMEN EGO EN INQUAM.

[The 3de. prose.]

B. I am distracted by a more difficult doubt than ever. God's foreknowledge seems to me inconsistent, with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen. If God from eternity doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out contrary to such foreseeing, and are wrested another way, the prescience of God in regard to futurity would not be sure and unerring—it would be nothing but an uncertain opinion of them; but I take it to be impious and unlawful to believe this of God. Nor do I approve of the reasoning made use of by some. For they say that a thing is not necessarily to happen because God hath foreseen it, but rather because it is to happen it cannot be hid from the Divine Providence.

4451

þAn seide I now am I *con*foun*d*ed by a more harde doute þan I was. what doute is þat q*uo*d she. ¶ For certys I coniecte now by whiche þinges þou art troubled. It semeþ q*uo*d I to repugnen *and* to contrarien gretly þat god knoweþ byforn alle þinges. *and* þat þer is any fredom of liberte. for yif so be þat god lokeþ alle þinges byforn. ne god ne may nat ben desseiuid in no manere. þan mot it nedes ben þat alle þinges bytyden þe whiche þat þe purueaunce of god haþ sein byforn to comen. ¶ For whiche yif þat god knoweþ by-forn nat oonly þe werkes of men. but also hir conseils *and* hir willes. þan ne shal þer be no liberte of arbitre. ne certys þer ne may ben noon oþer dede ne no wille but þilke whiche þe deuyne purueaunce þat ne may nat ben desseiued haþ feled byforn ¶ For yif þat þei myȝten wryþen awey in oþer manere þan þei ben purueyed. þan ne sholde þer ben no 'stedfast *pre*science of þinge to comen but raþer an vncerteyn oppinio*un*. þe whiche þinge to trowen on god I deme it felonie *and* vnleueful. ¶ Ne I ne proeue nat þilk same resou*n*. as who seiþ I ne allowe nat. or I ne p*rei*se nat þilke same resou*n* by whiche þat som men wenen þat þei mowen assoilen *and* vnknytten þe knot of þis questiou*n*. ¶ For certys þei seyn þ*at* þing nis nat to come for þat þe purueaunce of god haþ seyn it byforn*e*. þat is to comen but raþer þe cont*rar*ie. ¶ And þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat ben hyd fro þe purueaunce of god.

4435 *al oon*—alone
4437 *harde*—hard
4445 *haþ*—MS. haþe
4446 *whiche*—which
4450 *wille*—wil
whiche—which þat
4451 *haþ*—MS. haþe
4453 *stedfast*—stydefast
4454-55 *þinge*—thing
4455 *on*—of
4456 *þilk*—thilke
4458 *whiche*—which
4459 *knot*—knotte
4461 *come*—comyn
haþ—MS. haþe
4464 *hyd* — MS. hydde, C. hidde

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*and in þis manere þis necessite slydiþ aȝein in to þe contrarie partie. ne it ne byhoueþ [nat] nedes þat þinges bytiden þat ben ypurueid. [but it by-houeth nedes / þat thinges þat bèn to comyn ben yporueyid] but as it were ytrauailed. as who seiþ. þat þilke answere procediþ ryȝt as þouȝ men trauailden or weren bysy to enqueren þe whiche þing is cause of whiche þinges. as wheþer þe prescience is cause of þe necessite of þinges to comen. or ellys þat þe necessite of þinges to comen is cause of þe purueaunce. ¶ But I ne enforce me nat now to shewen it þat þe bytidyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouȝ þat it ne seme nat þat þe prescience brynge in necessite of bytydynge of þinges to comen. ¶ For certys yif þat any wyȝt sitteþ it byhoueþ by necessite þat þe oppinioun be soþe of hym þat coniectiþ þat he sitteþ. and aȝeinward. al so is it of þe contrarie. yif þe oppinioun be soþe of any wyȝt for þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan is here necessite in þat oon *and* in þat oþer. for in þat oon is necessite of sittynge. *and* certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyȝt for þat þe oppinioun of sittyng is soþe. but þe oppinioun is raþer soþe for þat a wyȝt sitteþ by-forn. and þus al þouȝ þat þe cause of soþe comeþ of [þe] syttyng. and nat of þe trewe oppinioun. Algates ȝitte is þer comune necessite in þat oon *and* in þat oþer. ¶ þus shewеþ it þat I may make semblable skils of þe purueaunce of god *and* of þinges to come. ¶ For al þouȝ for þat þat þinges ben to comen. þer-fore ben þei purueid. nat certys for þei ben purueid. þer-fore ne bytide þei nat. ȝit naþeles byhoueþ it by necessite þat eiþer þe þinges to comen ben ypurueied of god. or ellys þat þe þinges þat ben

[* fol. 35.] Now by this reason necessity appears to change sides. For it is not necessary that the things which are foreseen should happen, but it is necessary that the things which are to befall should be foreseen. As if the question was, which was the cause of the other—*prescience* the cause of the necessity of future events, or the *necessity* the cause of the prescience of future events? But I will prove that, however the order of causes may stand, the event of things foreseen is necessary, although prescience doth not seem to impose a necessity upon future 4481 things to fall out. For if a man sit—the belief in the sitting is true; and, on the other hand, if the opinion is true of his sitting, he must needs sit. In both cases there is a necessity—in the latter that the person sits—in the former, that the opinion concerning the other is true. But the man does not sit because the opinion of his sitting is true, but the opinion is true because the action of his being seated was antecedent in time. So that although the cause of truth arises from the sitting, there is a common necessity in both. Thus may we reason concerning Providence and future events.

4466 [*nat*]—from C.
4467-8 [*but——yporueyid*]—from C.
4471 *þinges*—thing
4477 *haþ*—MS. haþe
4480-82 *soþe*—soth
4486 *soþe*—sooth
4487 *soþe*—soth
4488 *soþe*—sooth
4489 *soþe comeþ* — sooth comth
[*þe*]—from C.
4490 *comune*—MS. comme, C. comune
4493 *come*—comyn
4494 *to*—omitted
4494-95 *purueid*—MS. purueide, C. purueyid

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purueied of god bitiden [.s.] by necessite. ¶ And þis þing oonly suffiseþ I-nouȝ to distroien þe fredome of oure arbitre. þat is to seyn of oure fre wille ¶ But now [certes] shewe þ it wel how fer fro þe soþe *and* how vp so dou*n* is þis þing þat we seyn þat þe bytidinge of tempo*r*el þinges is þe cause of þe eterne p*re*science. ¶ But forto wenen þat god p*ur*ueiþ [the] þinges to comen. for þei ben to comen. what oþer þing is it but forto wene þat þilke þinges þat bitiden som tyme ben causes of þilke souereyne p*ur*ueaunce þat is *in* god. ¶ And her-to I adde ȝitte þis þing þat ryȝt as whan þat I woot þat o þing is it byhoueþ by necessite þat þilke self þing be. *and* eke þat whan I haue knowe þat any þ*in*ge shal bitiden so byhoueþ it by necessite þ*at* þilk[e] same þing bytide. so folweþ it þan þat þe bytydynge of þe
4513 þinge Iwist by-forn ne may nat ben eschewed. ¶ And at þe last[e] yif þat any wyȝt wene a þing to ben oþer weyes þan it is. it nys nat oonly vnscience. but it is deceiuable oppinio*un* ful diuerse *and* fer fro þe soþe of science. ¶ wher-fore yif any þing be so to comen so þat þe bytydynge of it ne be nat certeyne ne necessarie. ¶ who may weten [byforn] þ*at* þilke þing is to come. ¶ For ryȝt as science ne may nat be medelyd wiþ falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryȝt so þilk þing þat is conceyued by science ne may [nat] ben noon oþ*er* weyes þan [as] it is conceiued. For þat is þe cause whi þat science wa*n*tiþ lesynge. as who seiþ. whi þat witynge ne receyueþ nat lesynge of þat it woot. ¶ For it byhoueþ by necessite þat euery þ*in*ge [be] ryȝt as science co*mpre*hendiþ it to be. what shal I þan sein. ¶ In whiche man*er*e knoweþ god byforn þe þinges to comen.

For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of *free-will*. But it is preposterous to make the happening of temporal things the cause of eternal prescience, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be. So also when I know that an event shall come to pass, it must needs happen. The event, therefore, of a thing foreseen must befall. Lastly, if a person judge a thing to be different to what it is—this is not knowledge, but a false opinion of it, and far from the true knowledge. If, therefore, a thing be so to happen that the event of it is neither necessary nor certain, how can any one foresee what is to happen? For as pure knowledge has no element in it of falsehood, so what is comprehended by true knowledge cannot be otherwise than as comprehended. Hence it is that true

4498 [.s.]—from C.
4499 *fredome*—freedom
4500 *wille*—wil
4501 [*certes*]—from C.
4504 *puruei*þ—MS. *pur*uiþe [*the*]—from C.
4506 *bitiden*—bytydden *som tyme*—whilom
4509 *o*—a *self*—selue
4510 þ*inge*—thing
4511 þ*ilk*[*e*]—thilke
4513 þ*inge*—thing
4514 *last*[*e*]—laste
4515 *nys*—is
4518 *it*—hit
4519 [*byforn*]—from C.
4522 *fals*—false
4523 [*nat*]—from C. *ben*—MS. by, C. ben
4524 þ*an* [*as*] *it is*—MS. þan it is be
4527 [*be*]—from C.
4529 *whiche*—which

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¶ yif þei ne be nat certeyne. ¶ For yif þat he deme þat þei ben to comen vneschewably. *and* so may be þat it is possible þat þei ne shulle*n* *nat comen. god is desseiued. but nat only to trowen þat god is desseiued. but for to speke it wiþ mouþe it is a felonous sy*n*ne. ¶ But yif þat god woot þat ry3t so as þinges ben to comen. so shulle þei comen. so þat he wit[e] egaly. as who seiþ indifferently þat þinges mowen ben don or ellys nat don. what is þilke *pre*science þat ne comp*re*hendiþ no certeyne þinge ne stable. or ellys what difference is þer bytwixe þe *pre*science. *and* þilke iape-worþi dyuynynge of Tiresie þe diuino*ur* þat seide. ¶ Al þat I seie q*uo*d he eyþer it shal be. or ellys it ne shal nat be. Or ellis how moche is worþe þe diuyne *pre*science more þan þe oppiniou*n* of mankynde yif so be þat it demeþ þe þinges vncerteyne as me*n* don. of þe whiche domes of men þe bytydynge nis nat certeyne. ¶ But yif so be þ*at* noon vncerteyne þinge may ben in hym þat is ry3t certeyne welle of alle þinges. þ*an* is þe bytydynge certeyne of þilke þinges whiche he haþ wist byforn fermely to come*n*. For whiche it folweþ þat þe fredom of þe co*n*seils *and* of þe werkes of mankynde nis non syn þat þe þou3t of god seeþ alle þinges w*ith* outen err*our* of falsnesse byndeþ *and* co*n*streiniþ hem to a bitidynge by necessite. and yif [this] þ*ing* be on-is grau*n*tid *and* receyued. þat is to seyn. þat þer nis no fre wille. þan sheweþ it wel how gret distrucciou*n* *and* how grete damages þer folwen of þinges of mankynde. ¶ For in ydel ben þer þan p*ur*posed and byhy3t medes of goode folk. *and* peynes to badde folk. syn þat no moeuynge of free corage uoluntarie ne haþ nat deserued hem. þat is to seyn neiþer mede nor peyne. ¶ And it sholde seme þan þat þilke þinge is alþer worste whiche

knowledge cannot err, because everything must precisely be what true knowledge [* fol. 35 *b*.] perceives it to be. What follows, then?

4534

How does God foreknow these uncertain contingencies? For if he thinks that a thing will inevitably happen, which possibly may not, he is deceived—but this is sheer blasphemy.

4540

But if God discerns that just as things are to come they shall come; if he knows that they may or may not come, what sort of prescience is this, which comprehends nothing certain, nothing invariable? Or how does divine prescience differ from human opinion, if He hath an uncertain judgment of things, whereof the events are uncertain and unfixed?

4551

But if there can be no uncertainty in his knowledge, who is the source of all certainty; the event of all things which he foreknows must be fixed and inevitable. Whence it follows that men have no freedom in their designs and actions; because the Divine Mind, endowed with an infallible foresight, constrains and binds them to a certain event.

4562

4534 *mouþe*—Mowth
4536 *shulle*—shullyn
wit[e]—wite
4538 *don*—MS. done, C. y-doon
4542 *moche*—mochel
4543 *worþe*—worth
4549 *haþ*—MS. haþe
4550 *whiche*—which
4551 *mankynde*—man-kynd
4554 [*this*]—from C.
4555 *grauntid*—ygraunted
4558 *medes of*—Meedes to
4560 *haþ*—MS. haþe
4562 *alþer worste whiche*—alderworst which

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Rewards and punishments now deemed just and equitable, will be considered most unjust, when, it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

þat is nowe demed. for alþer moste iuste *and* moste ry3tful. þat is to seyn þat shrewes ben punyssed. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe propre wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neþer to good[e] ne to harme. but constreineþ hem certeyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde raþer ben confusioun of alle desertes medlid wiþoute discresioun. ¶ And 3itte þer folweþ an oþer inconuenient of þe whiche þer ne may ben þou3t ne more felonous ne more wikke. *and* þat is þis þat so as þe ordre of þinges is yledd *and* comeþ of þe purueaunce of god. ne þat no þing nis leueful to þe conseils of mankynde. as who seiþ þat men han no power to done no þing. ne wilne no þing. þan folweþ it þat oure vices ben refferred to þe mak[er]e of alle good. as who seiþ þan folweþ it. þat god au3t[e] han þe blame of oure vices. syn he constreiniþ by necessite to don vices. þan nis þer no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wy3t hopen to god. or whi sholde he preien to god. syn þat þe ordenaunce of destine whiche þat ne may nat ben enclined. knytteþ *and* streiniþ alle þinges þat men may desiren. ¶ þan sholde þere be don awey þilke oonly alliaunce bytwixen god *and* men. þat is to seien to hopen *and* to preien. but by þe preis of ry3tfulnesse *and* of veray mekenesse we deserue þe gerdoun of þe deuyne grace whiche þat is inestimable. þat is to sein þat it is so grete þat it ne may nat ben ful ypreised. *and* þis is oonly þe manere. þat is to seyen hope *and* prayeres. for whiche it semeþ þat [men] mowen speken

Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow —that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good —which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irreversibly predestined? Hope and prayer being thus ineffectual, all intercourse is cut off between God and man.

By reverent and humble supplication we earn divine grace, a most inestimable favour, and are able to associate with the Deity, and to unite ourselves to the inaccessible light.

4563 *nowe*—MS. newe, C. now
alþer moste iuste—alder moost Iust
moste—most
4565-67 *good[e]*—goode
4566 *wille*—wil
[ne]—from C.
4571 *wiþoute*—*with*-owten
4573 *þou3t*—thoght
4574 *yledd*—MS. yledde, C. yled
4575 *comeþ*—comth
4577 *done*—doon
4578 *mak[er]e*—makere
4579 *au3t[e]*—owhte
4584 *whiche*—which
4588 *preis*—prys
ry3tfulnesse—Rihtwesse-nesse
4589 *deserue*—desseruyn
4590 *deuyne*—MS. deuynes, C. dyuyne
4590-93 *whiche*—which
4591 *grete*—gret
4593 *[men]*—from C.
speken—speke

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wiþ god. *and* by resou*n* of supplicac*ioun* ben conioigned to þilk clernesse þat nis nat app*ro*ched no raþer or þat men byseken it *and* emp*re*nten it. And yif men ne wene [nat] þat [hope] ne p*re*iers ne han no strengþes. by þe necessite of þinges to comen y-resceiued. what þ*in*g is þer þan by whiche we mowen be co*n*ioygned *and* clyuen to þilke souereyne p*r*ince of þinges. ¶ For whiche it byhoueþ by necessite þat þe lynage of mankynde as *þou songe a litel here byforne ben dep*ar*te*d *and* vnioyned from hys welle *and* faylen of hys bygynnynge. þat is to seien god. 4604

If men believe that hope and prayer have no power because of the necessity of future events, by what other way can we be united, and hold fast to the sovereign Lord of all things? 4599

Wherefore mankind must be dissevered and disunited from the source of its existence, and shrink from its beginning. [* fol. 36.]

QUE NAM DISCORS

[The 3de. Metur.]

What discordable cause haþ to-rent *and* vnioigned þe byndyng or þe alliaunce of þinges. þat is to seyne þe coniunc*cioun* of god *and* of man. ¶ whiche god haþ establissed so grete bataile bitwixe*n* þise two soþefast or verray þinges. þat is to sein bytwixen þe p*ur*ueaunce of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þou3t of man co*n*founded *and* ouerþrowen by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokynge. þat is to seyn by þe vigo*ur* of hys insy3t while þe soule is in þe body knowen þe þinne subtil knyttynges of þinges. ¶ But wherfore eschaufiþ it so by so grete loue to fynden þilke note[s] of soþe y-cou*e*red. (*glosa*) þat is to sein wherfore eschaufiþ þe þou3t of man by so grete desir to knowen þilke notificac*iouns* þat ben yhidd vndir þe couertou*rs* of soþe. woot it ou3t þilke þinges

Say what discordant cause looses the bonds of things? 4607

What power doth make these two great truths (*i. e.* Providence and Free-will) contend, which when separate are plain and clear, but united appear dark and perplexed? 4613

The mind of man encumbered by the earthly body, can never, with her cloudy sight, discover the subtle and close bonds of things. 4617

But why does man burn with ardour to learn the hidden notes of truth? Why gropes he for he knows not what? None seek to know what is known.

4595 *þilk*—thilke
4596 *empr*enten—impetrent
4597 [*nat*]—from C.
[*hope*]—from C.
4601 *whiche*—which
4602 *byforne*—by-forn
4605 *haþ*—MS. haþe
4606 *seyne*—seyn
4607 *whiche*—which
4608 *haþ*—MS. haþe
grete—gret
soþefast—soothfast
4610 *wille*—wil
4612 *discorde*—discord
[*tho*]—from C.
4613 *cleuen*—clyuen
4615 *dirk*[*ed*]—derkyd
4616 *while*—whil
4617 *knowen*—knowe
4619-21 *grete*—gret
note[*s*]—notes
4619 *soþe*—soth
4621 *yhidd*—MS. yhidde, C. Ihyd
4622 *soþe*—sooth
þinges—thing

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If he knows them not, what does he so blindly seek?

Who wishes for things he hath never known? Or if he seek, where shall he find them? Or if he find, how shall he be sure that he has found what he sought for? The pure soul that sees the divine thought, knows all the secret chains of things.

Yet, though now hidden in its fleshly members, it hath some remembrance of its pure state—it retains the sums of things, but has lost their particulars. He who seeks truth is not in either circumstance (*i. e.* seeking for what he knows or knows not), he knoweth not all things, nor hath he wholly forgotten all.

þat it anguissous desireþ to knowe. as who seiþ nay. ¶ For no man ne trauaileþ forto witen þinges þat he woot.
4625 *and* þerfore þe texte seiþ þus. ¶ [*Glosa*] Si enim *anima* ignorat istas subtiles co*n*nexiones. *respo*nde. vn*de* est q*uo*d desiderat scire cu*m* nil ignotu*m* possit desiderare. ¶ But who traua[i]leþ to wyten þinges y-knowe. and yif þat he ne knoweþ hem nat. what sekiþ þilke blynde þou3t. what is he þat desireþ any þinge of whiche he woot ry3t nat. as who seiþ who so desiriþ any þing nedis som what he knoweþ of it. or ellys he ne coupe
4633 nat desire it. or who may folwen þinges þat ne ben nat ywist ¶ and þou3 [þat] he seke þo þinges where shal he fynde*n* hem. what wy3t þat is al vnknowynge *and* ignoraunt may knowe þe forme þat is yfounde. ¶ But whan þe soule byholdeþ *and* seeþ þe heye þou3t. þat is to seyn god. þan knoweþ it to-gidre þe so*m*me *and* þe singularites. þat is to seyn þe p*r*inciples *and* eueryche by hym self. ¶ But now while þe soule is hidd in þe cloude *and* in þe derknesse of þe membris of þe body. it ne haþ nat al for3eten it selfe. but it wiþholdeþ þe
4643 so*m*me of þinges *and* lesiþ þe singularites. þan who so þat sekeþ soþenesse. he nis in neiþ*er* nouþir habit. for he not nat alle ne he ne haþ nat alle for-3eten. ¶ But 3itte hym remembriþ þe so*m*me of þinges þat he wiþholdeþ *and* axeþ co*u*nseil *and* tretiþ depelyche þinges ysein byforne. [*Glosa*] þat is to sein þe grete so*m*me in hys mynde. [*textus*] so þat he mowe adden þe p*ar*ties þat he haþ for3eten. to þilke þat he haþ wiþholden.

But he ponders on what he knows, that he may add those things that he hath forgotten to those that he retains.

4625 [*Glosa*]—from C.
4630 *þinge*—thing
whiche—which
4631 *woot*—not
nat—nawht
4632 *coupe*—kowde
4634 [*þat*]—from C.
where—wher
4635 *what*—MS. þat, C. what
vnknowynge—vnkunnynge
4639 *euerychè*—euerych
4640 *while*—whil
þe—MS. þe þe
hidd—MS. hidde, C. hidde
4641 *derknesse*—derkenesse
4642 *haþ*—MS. haþe
selfe—self
4644 *rouþir habit* — nother habite
4645 *alle* (*both*)—al
haþ—MS. haþe
4648 [*Glosa*]—from C.
4649 [*textus*]—from C.
4650 *haþ* (*both*)—MS. haþe

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TAMEN ILLA UETUS INQUIT HEC EST.

[The 4th prose.]

Þanne seide she. Þis is *quod* she Þe olde questiou*n* of Þe p*ur*ueaunce of god. *and* marcus tulius whan he deuided[e] Þe deuinac*iou*ns. Þat is to sein in hys booke Þat he wroot of deuinac*iou*ns. he moeued[e] gretly Þis questiou*n*. *and* Þou Þi self hast sou3t it mochel *and* outerly *and* long[e]. but 3it ne haÞ it nat ben determined ne yspedd fermely *and* diligently of any of yow. ¶ And Þe cause of Þis derkenesse *and* [of this] difficulte is for Þat Þe moeuynge of Þe resou*n* of mankynde ne may nat moeue*n* to. Þat is to sein applien or ioygnen to Þe simplicite of Þe deuyne p*re*science. ¶ Þe whiche symplicite of Þe deuyne p*re*science 3if Þat men [myhten thinken it in any manere / Þat is to seyn / Þat yif men] my3te Þinken *and* comp*re*henden Þe Þinges as god seeÞ hem. Þan ne sholde Þer dwellen outerly no doute. Þe whiche resou*n* *and* cause of difficulte I shal assaie at Þe laste to shewen *and* to speden. ¶ whan I haue *firste [yspendyd / *and*] ansewered to Þo resou*n*s by whiche Þou art ymoeued. ¶ For I axe whi Þou wenest Þat Þilk[e] resou*n*s of hem Þat assoilen Þis questiou*n* ne ben nat spedeful ynou3 ne sufficient Þe whiche soluc*iou*n or Þe whiche resou*n* for Þat it demiÞ Þat Þe p*re*science nis nat cause of necessite to Þinges to comen. Þan ne weneÞ it nat Þat fredom of wille be distourbed or ylett by p*re*science. for ne drawest Þou nat argumentes from ellys where of Þe necessite of Þinges to comen. As who seiÞ any oÞer wey Þan Þus. but Þat Þilke Þinge[s] Þat Þe p*re*sc*ie*nce woot byforn [ne] mowen nat vnbitide. Þat is to seyn Þat Þei moten bitide. ¶ But Þan yif Þat p*re*science ne putteÞ no necessite to Þinges to comen. as Þou Þi self

P. This is the old objection against Providence, so ably handled by Cicero in his *Book of Divination*; and you yourself have anxiously discussed it. But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for if it were possible to comprehend this, every difficulty would at once disappear. I shall, therefore, try to explain and solve this difficult question. I ask, then, why you do not approve the [* fol. 36 *b*.] reasoning of such as think—that Prescience does not obstruct the liberty of the will, because it is not the necessitating cause of future events? Do you draw an argument of the necessity of future events, from any other topic than this,—that those things which are foreknown must of necessity happen? If divine prescience imposes no necessity upon future things, must not the issue of things be voluntary, and man's will free and unconstrained?

4653 *deuided[e]*—deuynede
booke—book
4654 *moeued[e]*—moeuede
4655 *sou3t*—I-sowht
4656 *long[e]*—longe
haÞ—MS. haÞe
4657 *yspedd*—MS. yspedde, C. Isped
fermely — MS. feruently, C. fermely
4658 *derkenesse*—dirknesse
[*of this*]—from C.
4662-3 [*myhten* —— *men*] — from C.
4663 *my3te*—myhten
4667 *firste*—fyrst
4668 [*yspendyd and*]—from C.
4668 *Þo*—the
whiche—which
4669 *art*—MS. arte
Þilk[e]—thilke
4671 *spedeful*—spedful
4672 *whiche*—which
4674 *wille*—wyl
4677 *Þinge[s]*—thinges

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hast confessed it *and* byknowen a litel her byforne. ¶ what cause [or what] is it. as who seiþ þere may no cause be. by whiche þat þe endes (exitus) uoluntarie of þinges myȝten be constreyned to certeyne bitydyng. ¶ For by grace of possessioun. so þat þou mowe þe better vndirstonde þis þat folweþ. ¶ I pose (inpossibile) þat þer ne be no *pre*science. þan axe I q*uo*d she in as moche as app*er*teniþ to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. *Boici*us. nay q*uo*d I. þan aȝeinward q*uo*d she. I suppose þat þere be *pre*science. but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self fredom of wille shal dwell*en* al hool *and* absolut *and* vnbounden. but þou wolt sein þat al be it so þat *pre*science nis nat cause of þe necessite of bitidynge to þinges to comen. ¶ Algates ȝitte it is a signe þ*at* þe þinges ben to bytiden by necessite. by þis manere þan al þouȝ þe *pre*science ne hadde neuer yben. ȝit algate or at þe lest[e] wey. it is certeyne þing þat þe *en*dys *and* þe bitydynges of þinges to come*n* sholde ben necessarie. ¶ For euery sygne sheweþ *and* signifieþ oonly what þe þing is ¶ but it ne makiþ nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidiþ [þ*at* it ne bytydith] by necessite. so þat it may apere þ*at* þe *pre*scienc*e* is signe of þis necessite ¶ or ellys yif þere nere no necessite. certys þilke *pre*science ne myȝt[e] nat ben signe of þinge þat nis nat. ¶ But certys it is nowe certeyne þat þe preue of þis sustenieþ by stedfast resou*n* ne shal nat ben ladd ne pr*o*ued by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable *and* necessarie ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat

For argument sake let us suppose there is no prescience, would, then, the events which proceed from free-will alone be under the power of necessity?
B. No.
P. Let us, then, admit Prescience, but that it imposes no necessity on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen, and hence it follows that, although there were no prescience, future events would still be an inevitable necessity. For the sign of a thing is not really the thing itself, but only points out what the individual is. Wherefore, it must be first proved that everything happens by necessity before we can conclude that prescience is a sign of that necessity. For if there be no necessity, prescience cannot be the sign of that which has no existence. The assertion that nothing happens but by necessity, must be proved by arguments drawn from causes connected and agreeing with this necessity, and not from signs or foreign causes.

4695

4683 *whiche*—which
4685 *better*—betere
4688 *moche*—mochel
4689 *frewille*—free wyl
4691 *þat ne*—þat is ne
4692 *þat*—MS. þan
þilk self—thilke selue
4693 *wille*—wil
4699 *lest[e]*—leeste
4700 *sholde*—sholden
4703 *whiche*—which
firste—fyrst
4704 [þ*at* —— *bytydith*] —from C.
4707 *myȝt[e]*—myhte
þinge—thing
4708 *nowe*—now
4709 *sustenieþ*—ysustenyd
stedfast—stydefast
ladd—MS. ladde, C. lad

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þat ben ypurueyed to comen. but certys ryȝt as we trowen þat þo þinges whiche þat þe p*ur*ueaun*ce* woot by-forn to comen. ne ben nat to bitiden. but [þ*at*] ne sholde we nat demen. but raþer al þouȝ [þat] þei schal bitiden. ȝit ne haue þei no necessite of hire kynde to bitiden. *and* þis maist þou lyȝtly ap*er*ceyue*n* by þis þat I shal seyn. but we seen many þinges whan þei ben don by-forn oure eyen ryȝt as men seen þe karter worken in þe to*ur*nynge *and* in attempryng or in adressy*n*g of hys kartes or chariottes. ¶ and by þis manere as who seiþ mayst þou vnd*er*sto*n*de of alle manere oþir werkemen. ¶ Is þere þanne any necessite as who seiþ in oure lok-ynge [þ*at*] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay q*uo*d I ¶ For in ydel *and* in veyne were alle þe effect of crafte yif þat alle þinges weren moeued by constreynynge. þat is to seyn by con-streynynge of oure eyen or of oure syȝt. *P.* þise þ*ingus* þan q*uo*d she þat whan men don hem ne han non necessite þat men don hem. eke þo same þinges first or þei be don. þei ben to comen wiþ out necessite. for whi þer ben so*m*me þinges to bytide of whiche þe endys *and* þe bitidynges of hem ben absolut **and* quit of alle necessite. for certys I ne trowe nat þat any man wolde seyn þis. þat þo þinges þat men don now þ*at* þei ne weren to bitiden. first or þei were ydon ¶ and þilk same þinges al þouȝ þ*at* men hadde*n* ywyst hem by-forn. ȝitte þei han fre bitidynges. for ryȝt as science of þinges p*re*sent ne bryngeþ in no necessite to þinges [þ*at* men doon // Ryht so the p*re*science of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as wheþer þat of þilke þinges þat ne han non endes *and*

We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of like nature. Now, is there any necessity which compels these things to be done? *B.* No. For if all things were moved by compulsion—the efforts of art would be vain and fruitless. *P.* The things, then, which are done are under no necessity that they should be done; then first before they were done, they were under no necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity. These things therefore, although foreknown, have free events: for as the knowledge 4731 of present things imposes no necessity upon things which are now done, so [* fol. 37.] neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain prescience of things, of which the event is not necessitated: for here there seems to be an evident contradiction. If things are foreknown, you may contend they must necessarily happen; and if their event is not necessary,

4714 *whiche*—which
4715 [*þat*]—from C.
sholde—sholden
4716 *demen*—MS. denyen
[*þat*]—from C.
4717 *necessite*—MS. necessi-
4721 *hys*—hise [tes
4725 [*þat*]—from C.
4727 *veyne*—veyn
alle—al
crafte—craft [the
4729 *þise*—MS. þise þise, C.
4732 *wiþ out*—*with*-owte
4733 *bytide*—bytyden
4733 *whiche*—which
4737 *were*—weeren [I-doon
ydon — MS. ydone, C.
þilk—thilke
4741-2 [*þat* —— *thinges*] —
from C.
4744 *endes*—issues

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they cannot be foreseen, because true knowledge can comprehend nothing but what is absolutely certain. And if things uncertain in their events are foreseen as certain, this knowledge is nothing more than a false opinion. For it is very remote from true knowledge to judge of things otherwise than they really are. The cause of this error is that men imagine that their knowledge is wholly derived from the nature of the things known, whereas it is quite the reverse. Things are not known from their inherent properties, but by the faculties of the observer.

bytidynges necessaryes yif þer-of may ben any *pre*science ¶ For certys þei seme to discorde. for þou wenest þat yif þat þinges ben yseyn byforn þat necessite folweþ hem. and yif (*et* putas) necessite faileþ hem þei ne myȝten nat ben wist byforn. *and* þat no þinge ne may ben comp*re*hendid by science but certeyne. *and* yif þo þinges þat ne han no certeyne bytidynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppiniou*n* nat soþefastnesse of science [*and* þou weenyst þat it be diu*er*se fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self]. and þe cause of þis errour is. þat of alle þe þinges þat euery wyȝt haþ yknowe. þei wenen þat þo þinges ben y-knowe al oonly by þe strengþe *and* by þe nature of þe þinges þat ben ywyst or yknowe. *and* it is al þe contrarie. for alle þat eu*er*e is yknowe. it is raþer c\mp*re*hendid *and*

4761 yknowe*n* nat after his strengeþ *and* hys nature. but after þe faculte þat is to seyn þe power *and* [the] nature of hem þat knowen. *and* for þat þis shal mowe shewen by a short ensample þe same roundenes of a body .O. oþer weyes þe syȝt of þe eye knoweþ it. *and* oþer weyes þe touchi*ng*. þe lokynge by castynge of his bemes waiteþ *and* seeþ fro afer alle þe body to-gider wiþ oute mouynge of it self. but þe touchinge cliuiþ *and* conioigneþ to þe rounde body (orbi) *and* moueþ abouten þe environynge. *and* comp*re*hendiþ by p*ar*ties þe roundenesse. ¶ and þe man hym self oþer weies wyt byholdiþ hym. *and* oþ*er*weyes ymaginaci*ou*n *and* oþer weyes resou*n*. *and* oþer weyes intelligence. ¶ For þe wit co*mpre*hendiþ fro wiþ outen furþe þe figure of þe body of þe man. þat is establissed in þe matere subiect. But þe ymaginaci*ou*n [comp*re*hendith only the figure *with* owte the matere /

The roundness of a body affects the sight in one way, and the touch in another. The eye, from afar, darts its rays upon the object, and by beholding it comprehends its form. But the object is not distinguished by the touch unless the hand comes in contact with it and feels it all round. Man himself is surveyed in divers ways—by the senses, by the imagination, by reason, and by the intelligence (of the Deity). The senses take note of his material figure—the imagination considers the form alone, exclusive of the matter.

4746 *seme*—semyn
discorde—discorden
4749 *þat*—yif
4753-5 [*and* —— *self*]—from C.
4757 *haþ*—MS. haþe
4760 *alle*—al
4763 *moue*—mowen
4764 *roundenes* — Rowndnesse
4765 *syȝt*—sihte
4767 *alle*—al
4769 *abouten*—abowte
4770 *roundenesse*—Rowndnesse
4774 *fro wiþ outen furþe*—*with* owte forth
4776-7 [*comprehendith* —— *ymaginacioun*]—from C.

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Resoun surmounteth ymaginacioun] *and comprehendeþ* by an vniuersel lokynge þe *commune* spece (*speciem*) þat is in þe singuler peces. ¶ But þe eye of intelligence is heyȝer for it *sourmounteþ* þe environynge of þe vniu*er*site *and* lookeþ ouer þat by pure subtilite of þouȝt. þilk same symple forme of man þat is *per*durably in þe deuyne þouȝt. in whiche þis auȝt[e] gretely to ben considered þat þe heyest strengþe to *com*prehenden þinges enbraceþ *and* conteyneþ þe lower[e] strengþe [but the lowere strengthe ne arysith nat in no manere to heyere strengthe]. for wit ne may no þinge *comprehende* oute of matere. ne þe ymagynac*ioun* ne lokeþ nat þe vniuerseles speces. ne resoun ne takeþ nat þe symple forme. so as intelligence takeþ it. but þe intelligence þat lokeþ al abouen whan it haþ *comprehendid* þe forme it knoweþ *and* demeþ alle þe þinges þat ben vndir þat forme. but she knoweþ he*m* vndir þilke manere in þe whiche it *comprehendiþ* þilke same symple forme þat ne may neuer be knowen to non of þat oþer. þat is to seyn to non of þo þre forseide strengþes of þe soule. for it knoweþ þe vniuersite of resoun *and* þe figure of þe ymaginac*ioun*. *and* þe sensible mat*er*ial conseiued. *and* þou wenest þat it be diuerse fro þe hoolnesse of science. þat any man sholde deme a þing to ben o*per*weyes þan it is it self *and* þe cause of þis erro*ur etc'. vt supra*. by wit. ne it ne vseþ nat nor of resoun ne of ymaginac*ioun* ne of wit wiþ oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouȝt formely wiþ oute disco*urs* or collac*ioun* ¶ Certys resoun whan it lokeþ any þing vniu*er*sel it ne vseþ nat of ymaginac*ioun* nor of wit *and* algates ȝit [it] *com*prendiþ þe þinges ymaginable *and* sensible. for resoun is she þat *diffinisseþ* þe vniuersel

Reason transcends the imaginations, and examining existences in general discovers the particular species, but the eye of Intelligence soars still higher; for, going beyond the bounds of what is general, it surveys the *simple forms* themselves, by its own pure and subtle thought: in which this is chiefly to be considered, that the higher power of perception embraces the lower; but the inferior cannot attain to the energy of the superior: for the senses cannot go beyond the perception of matter; the imagination cannot comprehend existences in general, nor can the reason conceive the simple form. But the Intelligence looking down (as from 4794 above) and having conceived the form, discerns all things that are below it, and comprehends what does not fall within the reach of the other faculties of the mind. Without the aid of those faculties Intelligence comprehends things *formally* (*i. e.* by beholding their simple forms) by one effort of mind. Reason, without the aid of Imagination and Sense, in considering things in general, comprehends all imaginable and sensible things. For instance, reason defines her general conceptions thus:—

[* fol. 37 *b*.]

4777 *comprehendeþ* — MS. comprehendynge
4778 *an*—omitted
4780 *heyȝer*—heyere
4783 *whiche*—which
auȝt[e]—owhte
4784 *heyest*—heyiste
4785 *lower[e]*—lowere
4785-7 [*but* —— *strengthe*]—from C.
4787 *wit*—witte
oute—owt
4791 *haþ*—MS. haþe
4793 *whiche*—which
4795-6 *non*—none
4796 *strengþes*—thinges
4798-4801 *and* þou——*vt supra*—omitted
4805 *collacioun*—MS. callacioun, C. collacious
4806 *wit*—witte

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of hir conseite ryȝt þus. ¶ Man is a resonable t[w]o-footid beest. and how so þat þis knowynge [is] vniuersel. ȝit nys þer no wyȝt þat ne woot wel. þat a man is [a thing] ymaginable *and* sensible ¶ and þis same considereþ wel resoun. but þat nis nat by ymaginacioun. nor by witte. but it lokiþ it by [a] resonable concepcioun. ¶ Also ymaginacioun al be it so. þat it takeþ of wit þe bygynyngus to seen *and* to formen þe figures. algates al þouȝ þat wit ne ware not present. ȝit it envirouniþ *and* comprehendiþ alle þinges sensible. nat by resoun sensible of demynge. but by resoun ymaginatif. ¶ sest þou nat þan þat alle þe þinges in knowynge vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknowen. ne þat nis no wronge. for so as euery iugement is þe dede or þe doynge of hym þat demeþ. It byhoueþ þat euery wyȝt performe þe werke *and* hys entencioun nat of forein power: but of hys propre power.

Man is a rational two-footed animal, which, though it be a general idea, yet every one knows that man thus defined is perceived both by the imagination and the senses, notwithstanding that in this instance reason does not make use of imagination or the senses, but of her own rational conception. The imagination also, although it derives its power of seeing and forming figures from the senses, yet in the absence and without the use of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that

4824

men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

[The 4th Metr.] Nor is it unreasonable that it should be so—for since every judgment is the act of the person judging; every one must needs do his own work by the help of his own faculties, and not by the aid of foreign power. Fallacious and obscure was the lore of the Stoics, who taught that images of things obvious to the senses were imprinted on the mind by external objects, and that the soul is at first like a mirror or a clean parchment, free from figures and letters.

QUONDAM PORTICUS ATTULIT.

ÞE porche þat is to sein a gate of þe toune of athenis þer as philosophres hadde hir congregacioun to dispoyten. *and* þilke porche brouȝt[e] somtyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyȝten stoiciens. þat wenden þat ymages [*and*] sensibilites þat is to sein sensible ymaginacioun*s*. or ellys ymaginacioun of sensible þinges weren inprentid in to soules fro bodies wiþ oute forþe. ¶ As who seiþ þat þilke stoiciens wenden þat þe soule hadde ben naked of it self. as a mirour or a clene parchemyn. so þat alle fygures mosten [fyrst] comen fro þinges fro wiþ oute in to soules. *and* ben inprentid in to soules. *Textus.* Ryȝt as we ben wont some tyme by a swift poyntel to ficchen lettres emprentid in þe smoþenesse or in þe plainesse of

4810 [*is*]—from C.
4813 *witte*—wit
4821 *don*—MS. done, C. doon
[*the*]—from C.
4822 *yknowen*—Iknowe
4822 *no wronge*—nat wrong
4824 *werke*—werk
4825 *forein*—foreyne
4827 *hadde*—hadden
dispoyten—desputen
4828 *brouȝt[e]*—browhte
4830 [*and*]—from C.
4837 *inprentid*—aprentyd
4838 *some tyme*—somtyme
swift—swyfte

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þe table of wex. or in pa*r*chemyn þat ne haþ no figure [ne] note in it. *Glosa.* But now arguiþ boece aȝeins þat oppiniou*n* *and* seiþ þus. but yif þe þriuyng soule ne vnplitiþ no þing. þat is to sein ne doþ no þing by hys pro*pre* moeuynges. but suffriþ *and* lieþ subgit to þe figures *and* to þe notes of bodyes wiþ oute forþe. *and* ȝeldeþ ymages ydel *and* veyne in þe manere of a mirour. whennes þriueþ þan or whennes comeþ þan þilke knowyng in oure soule. þat discerniþ *and* byholdeþ alle þinges. and whennes is þilke strengþe þat byholdeþ þe syngulere þinges. or whennes is þe strengþe þat dyuydeþ þinges yknowe. *and* þilke stre*n*gþe þat gadereþ to-gidre þe þinges deuided. *and* þe strengþe þat cheseþ hys entrechau*n*ged wey. for som tyme it heueþ vp þe heued. þat is to sein þat it heueþ vp þe ente*n*-ci*ou*n to ryȝt heye þinges. *and* som tyme it discendiþ in to ryȝt lowe þinges. *and* whan it retourniþ in to hym self. it repreuiþ *and* destroieþ þe false þinges by þe trewe þinges. ¶ Certys þis strengþe is cause more efficient *and* mochel more myȝty to seen *and* to knowe þinges. þan þilke cause þat suffriþ and resceyueþ þe notes *and* þe figures inpressed in manere of matere algates þe passiou*n* þat is to seyn þe suffraunce or þe wit i*n* þe quik[e] body goþ byforne excitynge *and* moeuyng þe strengþes of þe þouȝte. ryȝt so as whan þat clerenesse smyteþ þe eyen *and* moeuiþ hem to seen. or ryȝt so as voys or soune hurtliþ to þe eres *and* commoeuiþ hem to herkne. þan is þe stre*n*gþe of þe þouȝt ymoeuid *and* excitid *and* clepeþ furþe þe semblable moeuynges þe speces þat it halt wiþ i*n*ne it self. *and* addiþ þo speces to þe notes *and* to þe þinges wiþ out forþe. *and* medeleþ þe ymages of þinges wiþ out forþe to þe forme[s] yhid wiþ i*n*ne hym self.

But if the mind is passive in receiving the impressions of outward objects, whence proceeds the knowledge by which the mind comprehends all things?

4845

Whence its force to conceive individual existences, to separate those things when known, to unite divided things, and to choose and change its path, soaring to the highest and descending to the lowest things—and returning to itself, to confute false things by the true?

4854

This cause is more efficacious and powerful to see and to know things, than that cause which receives the characters impressed like servile matter.

4860

Yet the sense in the living body excites and moves the mental powers; as when the light striking the eyes causes them to see, or as the voice rushing into the ear excites hearing.

4866

Then is the force of thought excited; it calls forth the images within itself, and adds to them the outward forms, blending external images with the counterparts concealed within.

4872

4840 *haþ*—MS. haþe
4843 *vnpliti*þ—vnpleyteth
doþ—MS. doþe
4845 *þe*—tho
4863 *quik[e]*—qwyke
4863 *goþ*—MS. goþe
4864 *þouȝte*—thoght
4865 *clerenesse*—clcernesse
4866 *soune*—sown
4868 *furþe*—forth
4870 *out*—owte
4871 *out forþe*—owte forth
4872 *forme[s]*—formes
yhid—I-hidde

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QVOD SI IN CORPORIBVS SENCIENDIS.

[* fol. 88.] *QUESTIO.

[The 5th prose.] Although there are in objects certain qualities which strike externally upon the senses, and put their instruments in motion; although the passive impression upon the body precedes the action of the mind, and although the former rouses the latter to action, yet if in the perception of bodily things, the soul is not by the impression of external things made to know these things, but by its own power judgeth of these bodily impressions, how much more shall those pure spiritual beings (as God or angels) discern things by an act of their understanding alone, without the aid of impressions from external objects? For this reason, then, there are several sorts of knowing distributed among various beings. For sense (or sensation) destitute of all other knowledge is allotted to those creatures that have no motion, as shell-fish. But imagination is given to such brutes capable of motion, and having in some degree the power of desiring or refusing. Reason, however, is the attribute of man alone, as Intelligence is that of God.

But what [yif] þat in bodies to be*n* feelid þat is to sein in þe takynge of knowelechinge of bodyly þinges. and al be it so þat þe qualites of bodies þ*at* ben obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passiou*n* of þe body þat is to seyn þe witte [or the] suffrau*n*ce [goth to-forn the strengthe of the workynge corage / the which passiou*n* or suffraunce] clepiþ furþe þe dede of þe þouȝt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þ*at* resten wiþ in forþe. and yif þat *in* sensible bodies as I haue seid oure corage nis nat ytauȝt or enp*r*entid by passiou*n* to knowe þise þinges. but demiþ *and* knoweþ of hys owen strengþe þe passiou*n* or suffrau*n*ce subiect to þe body. Moche more þan þoo þinges þat ben absolut *and* quit fram alle talentȝ or affecciou*n*s of bodies. as god or hys aungels ne folwen nat in discernynge þinges obiect from wiþ oute forþe. but þei accomplissen *and* speden þe dede of hir þouȝt by þis resou*n*. ¶ þan þere comen many manere knowynges to dyu*er*se *and* differ*y*ng substaunces. for þe wit of þe body þe whiche witte is naked *and* despoyled of alle oþer knowynges. þilke witte comeþ to bestes þat ne mowen nat moeuen hem self here ne þere. as oystres *and* muscles *and* oþer swiche shelle fysshe of þe see. þ*at* cliue*n* *and* ben norissed to roches. but þe ymagina*cioun* comeþ to remuable bestes þat seme*n* to han talent to fleen or to desiren any þinge. but resou*n* is al only to þe lynage of mankynde ryȝt as *in*telligence is oonly þe deuyne nature. of whiche it folweþ þat þilke knowyng is more worþe þan [th]is[e] oþer. syn it knoweþ by hys

4885

4902

4873 [*yif*]—from C.
4878 [*or the*]—from C.
suffraunce — MS. suffisaunce, C. suffraunce
4879-80 [*goth——suffraunce*]—from C.
4883 *seid*—MS. seide, C. seyd
4887 *quit*—quite
4888 *hys*—hise
4889 *discernynge* — MS. discryuyng, C. discernynge
from—fro
4893-94 *witte*—wit
4895 *mowen*—mowe
here ne þere—her *and* ther
4901 *whiche*—which
4902 [*th*]*is*[*e*] *oþer* — thise oothre

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propre nature nat only hys subiect. as who seiþ it ne knoweþ nat al oonly þat apperteiniþ proprely to hys knowynge. but it knoweþ þe subgitz of alle oþer knowynges. but how shal it þan be yif þat wit *and* ymaginacioun stryuen azeins resonynge *and* sein þat of þilke vniuersel þinges. þat resoun weneþ to seen þat it nis ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat is sensible or ymaginable it ne may nat ben vniuersel. þan is eiþer þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subiect to wit *and* to ymaginacioun. þan is þe consepcioun of resoun veyn *and* fals whiche þat lookeþ *and* comprehendiþ. þat þat is sensible *and* synguler as uniuersele. and zif þat resoun wolde answeren azein to þise two þat is to sein to wit *and* to ymaginacioun. *and* sein þat soþely she hir self. þat is to seyn þat resoun lokeþ *and* comprehendiþ by resoun of vniuersalite. boþe þat þat is sensible *and* þat þat is ymaginable. *and* þat þilke two þat is to seyn wit *and* ymaginacioun ne mowen nat strecchen ne enhaunsen hem self to knowynge of vniuersalite for þat þe knowyng of hem ne may exceden nor sourmounten þe bodyly figure[s] ¶ Certys of þe knowyng of þinges men auzten raþer zeue credence to þe more stedfast *and* to þe more perfit iugement. In þis manere stryuynge þan we þat han strengþe of resonynge *and* of ymaginynge *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [*and*] we sholde raþer preise þe cause of resoun. as who seiþ þan þe cause of wit or ymaginacioun. semblable þinge is it þat þe resoun of mankynde ne weneþ nat þat þe deuyne intelligence byholdeþ or knoweþ þinges to comen. but ryzt as þe resoun of mankynde knoweþ hem. for þou arguist *and* seist þus. þat

Hence His (i. e. God's) knowledge exceeds all other, comprehending both what belongs to His own nature, and what is comprehended by all inferior creatures. But how shall it be then, if sense and imagination oppose reason, affirming that the general idea of things, which reason thinks it so perfectly sees, is nothing? For what falls under the cognisance of the senses and imagination cannot be general. But if reason should answer to this—that in her idea of what is general she comprehends whatever is sensible and imaginable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their knowledge is confined to material figures; and therefore in all real knowledge of things we must give the greatest credit to that faculty which has a more steadfast and perfect judgment of things. In a controversy of this kind ought not we, who possess faculties of reason, &c., to side with reason and espouse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue:—

4907 *azeins*—ayein
4908 *vniuersel*—vniuersels
4911 [*soth*]—from C.
4914 *fals whiche*—false which
4917 *wit*—witte
4918 *soþely*—soothly
4923 *knowynge*—knowy
4926 *zeue*—yeuen
4926 *stedfast*—stidefast
4930 [*and*]—from C.
4931 *or—and* of

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What things are not necessitated cannot be foreknown; therefore there is no prescience of these things, for, if there were, everything would be fixed by an absolute necessity. If it were possible to enjoy the intelligence of the Deity, we should then deem it right that sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

yif it ne seme nat to men þat so*mme* þinges han certeyne *and* necessarie bytidynges. þei ne mowen nat ben wist byforn certeynely to bytiden. þ*an* nis [ther] no p*re*science of þilke þinges. *and* yif we trowen þat p*re*science ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we myȝte*n* han þe iugeme*n*t of þe deuyne þouȝt as we *ben p*a*r*sone*r*s of resou*n*. ryȝt so as we han demed. it byhoueþ þat ymaginacio*un* *and* wit ben bynebe resou*n*. ryȝt so wolde we deme*n* þat it were ryȝtful þing þat ma*n*s resou*n* auȝt[e] to su*m*mitten it self *and* to ben bynebe þe deuyne þouȝt. for whiche þat yif we mowen. as who seiþ. þat yif þat we mowe*n* I conseil[e] þat we enhanse vs in to þe heyȝt of þilke souereyne i*n*telligence. for þere shal resou*n* wel seen þat þat it ne may nat by-holden in it self. and certys þat is þis in what manere þe p*re*science of god seeþ alle þinges ce*r*teins *and* difinissed al þouȝ þei ne han no certein issues or by-tydynges. ne þis is non oppiniou*n* but it is raþer þe simplicite of þe souereyn science þat nis nat enclosed nor yshet wiþi*n*ne no boundes.

[* fol. 88 *b*.]

4944

sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

QUAM UARIIS FIGURIS.

[The 5th Metur.] Various are the shapes of created beings. Some creep along the ground and trace the dust in furrows as they go; others with nimble wings float through the air; some with their feet impress the ground, or tread lightly o'er the meads, or seek the shady grove.

þE bestes passen by þe erþes by ful dyuerse figures for so*mme* of hem han hir bodies strauȝt *and* crepe*n* in þe dust *and* drawen after he*m* a *tra*is or a forghe contynued. þat is to sein as addres or snakes. and oþer bestes by [the] wandryng lyȝtnesse of hir wenges beten þe wyndes *and* ouer-swymme*n* þe spaces of þe longe eyer by moist flee[y]nge. and oþer bestes gladen hem to diggen her traas or her stappes *in* þe erþe wiþ hir goynge or wiþ her feet. or to gone eyþe[r] by þe grene feldes or [elles] to walken vnder þe wodes.

4965

4938 [*ther*]—from C.
4939 *trowen*—trowe
4942 *parsoners*—parsoneres
4945 *mans*—mannes
4946 *auȝt[e]*—owte
4947 *whiche*—which
4948 *þat yif*—yif þat
4949 *heyȝt*—heihte
þere—ther
4952 *þouȝ*—MS. þouȝt
4955 *no*—none
4957 *somme*—som
4959 *forghe contynued*—forwh Ikonntynued
4959 *addres*—nadris
4960 [*the*]—from C.
4963 *hem*—hem self
stappes—steppis
4964 *or to gone*—*and* to gon
eyþe[r]—eyther
4965 [*elles*]—from C.

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and al be it so þ*a*t þou seest þat þei alle discorden by dyuerse formes. algate hire [faces] enclini[n]g heuieþ hire dulle wittes. Onlyche þe lynage of man heueþ heyest hys heyȝe heued *and* stondeþ lyȝt wiþ hys vpryȝt body *and* byholdeþ þe erþe vndir hym. [and] but-ȝif þou erþely man wexest yuel oute of þi witte. þis figure amonesteþ þe þ*a*t axest þe heuene wiþ þi ryȝt[e] visage. *and* hast areised þi forhede to beren vp on heye þi corage so þat þi þouȝt ne be nat yheuied ne put lowe vndir foot. sen þat þi body is so heye areised. 4975

Though we see an endless variety of forms, yet all are prone; to the earth they bend their looks, increasing the heaviness of their dull sense. Man alone doth raise aloft his noble head; light and erect he spurns the earth. Thou art admonished by this figure then, unless by sense deceived, that whilst taught by thy lofty mien to look above, thou shouldst elevate thy mind lest it sink below its proper level.

PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

[The 6te prose and the laste.]

ÞEr-fore þan as I haue shewed a litel her byforne þat al þinge þat is ywist nis nat knowen by hys nature propre. but by þe nature of hem þat comprehenden it. ¶ Lat vs loke now in as moche as it is leueful to vs. as who seiþ lat vs loken now as we mowen whiche þ*a*t þe estat is of þe deuyne substaunce so þat we mowen [ek] knowen what his science is. þe comune iugement of alle creatures resonables þan is þis þat god is eterne. lat vs considere þ*a*n what is et*e*rnite. For certys þat shal shewen vs to-gidre þe deuyne nature *and* þe deuyne science ¶ Eternite þan is p*e*rfit possessiou*n* *and* al togidre of lijf interminable *and* þat sheweþ more clerely by þe com*p*arisou*n* or collac*i*ou*n* of temp*o*rel þinges. for al þing þat lyueþ in tyme it is p*r*esent *and* proc*e*diþ fro preteritȝ in to futu*r*es. þat is to sein. fro tyme passed in to tyme comynge. ne þer nis no þing establissed *in* tyme þat may enbracen to-gidre al þe space of hys lijf. for certys ȝit ne haþ it nat taken þe tyme of þe morwe. *and* it haþ lost þat of ȝister-day. and certys in þe lijf

Since everything which is known is not, as I have shown, perceived by its own inherent properties, but by the faculties of those comprehending them, let us now examine the disposition of the Divine nature. All rational creatures agree in affirming that God is eternal. And eternity is a full, total, and perfect possession of a life which shall never end. This will appear more clearly from a comparison with temporal things. Temporal existence proceeds from the past to the present, and thence to the future. And there is nothing under the law of time, which can at once comprehend the whole space of its existence. Having lost *yesterday* it does not as yet enjoy *to-morrow*; and as for *to-day* it consists only in the present transitory moment.

4967 [*faces*]—from C.
algate—algates
enclini[*n*]*g*—enclynyd
4968 *Onlyche*—Oonly
heyest—heyeste
4970 *erþe*—erthes
4971 *oute*—owt
witte—wit
4972 *ryȝt*[*e*]—ryhte
hast—MS. haþe, C. hast
4973 *forhede*—foreheuyd
on heye—a heygh
4974 *foot sen*—foote syn
4977 *al þinge* — alle thinges
4979 *moche*—mochel
4980 *loken*—loke
4980 *whiche*—which
4981 [*ek*]—from C.
4987 *clerely*—cleerly
4989 *al*—alle
4993-4 *haþ*—MS. haþe
4993 þe (2)—to
4994 *þat*—the tyme

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Whatever, therefore, is subjected to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend [* fol. 39.] to an infinity of time, yet it cannot rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that

of þis day ȝe ne lyuen no more but ryȝt as in þis moeueable *and transitorie* moment. þan þilke þinge þat suffriþ tempo*r*el condici*oun*. a[l]þoughe þat [it] bygan neuer to be. ne þoughe it neue*re* cese forto be. as aristotle demde of þe worlde. and al þouȝ þat þe lif of it be strecchid wiþ infinite of tyme. ȝit al*gates nis it no swiche þing þat men myȝten trowen by ryȝt þat it is eterne. for al þouȝ þat it comp*re*hende *and* embrace þe space of life infinite. ȝit algates ne [em]braceþ it nat þe space of þe lif alto-gidre. for it ne haþ nat þe futu*re*s þat ne ben nat ȝit. ne it ne haþ no lenger þe p*reteri*tȝ þat ben ydon or ypassed. but þilke þing þan þat haþ *and* comprehendiþ to-gidre alle þe plente of þe lif *in*terminable. to whom þere ne failiþ nat of þe futu*re*. *and* to whom þer nis nat of þe p*reteri*t escapid nor ypassed. þilk[e] same is ywitnessed or yproued by ryȝt

5011 to ben eterne. and it byhoueþ by necessite þat þilke þinge be alwey p*re*sent to hym self *and* compotent. as who seiþ alwey p*re*sent to hym self *and* so myȝty þat al by ryȝt at hys plesaunce. *and* þat he haue al p*re*sent þe infinit of þe moeuable tyme. wherfore som men trowe*n* wrongefully þat whan þei heren þat it semid[e] to plato þat þis worlde ne had[de] neuer bygynnynge of tyme. ne þat it neue*re* shal haue faylynge. þei wenen *in* þis mane*re* þat þis worlde ben maked coete*r*ne wiþ his makere. as who seiþ. þei wenen þat þis worlde *and* god ben maked to-gidre eterne. and it is a wrongful wenynge. for oþer þing is it to ben yladd by lif interminable as plato graunted[e] to þe worlde. *and* oþer þing is it to embracen to-gidre alle þe p*re*sence to þe lif interminable. þe whiche þing it is clere *and* manifest

Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing to be conducted through a life of infinite duration, which was Plato's opinion of the world, and another thing to comprehend at once the whole extent of this duration as present which, it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God is prior to and more ancient than his creatures by the space of

4997 *a[l]þoughe*—al-thogh [*it*]—from C.
4999 *worlde*—world
5001 *swiche*—swych
5002 *eterne* — from C., MS. eternite
5003 *life*—lyf
5004-5-6 *haþ*—MS. haþe
5006 *ydon*—MS. ydone, C. I-doon
5007 *alle*—al
5008-9 *nat*—nawht
5010 *þilk[e]*—thilke *or*—*and*
5014 *by*—be
5016 *semid[e]*—semede
5017 *worlde*—world *had[de]*—hadde
5018 *haue*—han
5019-20 *worlde*—world
5022 *yladd*—MS. yladde, C. I-lad
5023 *worlde*—world
5024 *embracen*—enbrace *alle*—al *presence to*—present of
5025 *clere*—cleer

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þat it is propre to þe deuine þou3t. ne it ne sholde nat semen to vs þat god is elder þan þinges þat ben ymaked by quantite of tyme. but raþer by þe proprete of hys symple nature. for þis ilke infinit[e] moeuyng of temporel þinges folwiþ þis presentarie estat of þe lijf inmoeueable. *and* so as it ne may nat contrefeten it ne feynen it ne ben euene lyke to it. for þe inmoeueablete. þat is to seyn þat is in þe eternite of god. ¶ it faileþ *and* falleþ in to moeuynge fro þe simplicite of [the] presence of god. *and* disencresiþ to þe infinite quantite of future *and* of preterit. *and* so as it ne may nat han togidre al þe plente of þe lif. algates 3itte for as moche as it ne cesiþ neuere forto ben in som manere it semeþ somde[l] to vs þat it folwiþ *and* resembliþ þilke þing þat it ne may nat attayne to. ne fulfille. *and* byndeþ it self to som manere presence of þis litel *and* swifte moment. þe whiche presence of þis lytele *and* swifte moment. for þat it bereþ a manere ymage or lykenesse of þe ay dwellynge presence of god. it grauunteþ to swiche manere þinges as it bitidiþ to þat it semeþ hem þat þise þinges han ben *and* ben *and* for [þat] þe presence of swiche litel moment ne may nat dwelle þer-for [it] rauyssid[e] *and* took þe infinit[e] wey of tyme. þat is to seyn by successioun. *and* by þis manere it is ydon. for þat it sholde continue þe lif in goynge of þe whiche lif it ne my3t[e] nat embrace þe plente in dwellynge. *and* for þi yif we willen putte worþi name[s] to þinges *and* folwen plato. lat vs seyn þan soþely þat god is eterne. *and* þat þe worlde is perpetuel. þan syn þat euery iugement knoweþ *and* comprehendiþ by hys owen nature þinges þat ben subiect vnto hym. þere is soþely al-wey to god an eterne *and* presentarie estat. *and* þe

time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life: and since it cannot copy nor equal it from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time. But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates *that* whose perfection it can neither attain nor express, by attaching itself to 5041 the present fleeting moment, which, because it resembles the durable present time, imparts to those things that partake of it an appearance of existence. But as it cannot stop or abide it pursues its course through infinite time, and by gliding along it continues its duration, the plenitude of which it could not comprehend, by abiding in a permanent state. If we would follow Plato in giving things their right names, let us say that God is *eternal* and the world *perpetual*. His knowledge, surpassing the progression of time, is ever present, containing the infinite space

5032 *lyke*—lyk
5034 [*the*]—from C.
5039 *somde*[*l*]—somdel
5040 *fulfille*—fullfyllen
5041 *litel*—fr·m C., MS. lykly
5042 *whiche*—which
lytele—from C., MS. lykly
5046 *ben* (1)—yben
[*þat*]—from C.
5047 *swiche*—swych
5048 [*it*]—from C.
5051 *my3t*[*e*]—myhte
5052 *willen putte* — wollen putten
5052 *name*[*s*]—names
5053 *soþely*—sothly
5054 *worlde*—world
5055 *owen*—owne
5056 *soþely*—sothly
5057 *al-wey*—al-weys

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of past and future times, and embraces in his clear insight all things, as if they were now transacting. Prescience is, then, a foreknowledge, not of what is to come, but of the present and *never-failing now* (in which God [* fol. 39 *b*.] sees all things as if immovably present). Therefore *foreknowledge* is not so applicable a term as *providence*—for God looks down upon all things from the summit of the universe. Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs. Does your view of an action lay any necessity upon it? *B.* No. *P.* By parity of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time. His Divine prescience therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen. The eye of God, seeing all things, doth not alter the properties of things, for everything is present to him, though its temporal event is future.

science of hym þat ouer-passeþ alle tempo*r*el moe[ue]-me*n*t dwelliþ in þe symplicite of hys p*r*esence *and* embraceþ *and* considereþ alle þe infinit spaces of tymes p*r*eteritz *and* futu*r*es *and* lokeþ in þis symple knowynge alle þinges of p*r*eteri*t* ry3t as þei weren ydoon p*r*esently ry3t now ¶ yif þou wolt þan þenke *and* avise*n* þe p*r*escience by whiche it knoweþ al[le] þi*n*ges *þou ne shalt nat demen it as p*r*escience of þinges to come*n*. but þou shalt deme*n* [it] more ry3tfully þat it is science of presence or of instaunce þat neuer ne fayleþ. for whiche it nis nat ycleped pr*o*uidence but it sholde raþer be cleped purueaunce þat is establissed ful fer fro ry3t lowe þinges. *and* byholdeþ from a-fer alle þinges ry3t as it were fro þe heye hey3te of þinges. whi axest þou þan or why disputest þou þan þat þilke þinges ben don by
5073 necessite whiche þat ben yseyen *and* yknowen by þe deuyne sy3t. syn þat for soþe men ne maken nat þilke þi*n*ges necessarie. whiche þat þe[i] seen be ydoon in hire sy3t. for addiþ þi byholdynge any necessite to þilke þinges þat þou byholdest p*r*esent. ¶ Nay *quod* I. *p.* Certys þan yif men my3te maken any digne comparisou*n* or collac*i*oun of þe p*r*esence diuine. *and* of þe p*r*esence of mankynde. ry3t so as 3e seen so*m*me þinges in þis tempo*r*el presente. ry3t so seeþ god alle þinges by hys eterne p*r*esent. ¶ wherfore þis dyuyne p*r*escience ne chaungeþ nat þe nature ne þe pr*o*prete of þinges but byholdeþ swyche þinges present to hym ward. as þei shollen bytiden to 3ow ward in tyme to come. ne it ne co*n*foundeþ nat þe Iugement3 of þinges but by of sy3t of hys þou3t he knoweþ þe þinges to comen as wel necessarie as nat necessarie. ry3t so as whan 3e seen togidre a man walke on þe erþe *and* þe sonne arysen in [the] heuene. al be it so þat 3e seen *and* byholde*n* þat

5058 *alle*—al
moe[ue]ment—moeuement
5063 *þenke*—thinken
avisen—auyse
5064 *whiche*—which
al[le]—alle
5066 *shalt*—shal
[*it*]—from C.
5068 *whiche*—which
5074-76 *sy3t*—syhte
5075 *whiche*—which
þe[i]—they
5085 *come*—comyn
5086 *of sy3t*—O syhte
5087 *he knoweþ*—MS. repeats
5090 [*the*]—from C.

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oon *and* þat oþer to-gidre. ȝit naþeles ȝe demen *and* discerne þat þat oon is uoluntarie *and* þat oþer is necessarie. ¶ Ryȝt so þan [the] deuyne lokynge byholdynge alle þinges vndir hym ne troubleþ nat þe qualite of þinges þat ben certeynely present to hym ward. but as to þe condicioun of tyme for soþe þei ben future. for whiche it folwiþ þat þis nis non oppinioun. but raþer a stedfast knowyng ystrengeþed by soþenes. þat whan þat god knoweþ any þinge to be he ne vnwoot nat þat þilke þinge wanteþ necessite to be. þis is to seyn þat whan þat god knoweþ any þinge to bitide. he woot wel þat it ne haþ no necessite to bitide. *and* yif þou seist here þat þilke þinge þat god seeþ to bytide it ne may nat vnbytide. as who seiþ it mot bitide. ¶ and þilke þinge þat þat ne may nat vnbytide it mot bitide by necessite. and þat þou streine me to þis name of necessite. certys I wol wel confessen *and* byknowe a þinge of ful sadde trouþe. but vnneþ shal þere any wyȝt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne þouȝte. ¶ for I wol answere þe þus. þat þilke þinge þat is future whan it is referred to þe deuyne knowyng þan is it necessarie. but certys whan it is vndirstonden in hys owen kynde men sen it [is] vtterly fre *and* absolut from alle necessite. for certys þer ben two maneres of necessites. þat oon necessite is symple as þus. þat it byhoueþ by necessite þat alle men be mortal or dedely. an oþer necessite is condicionel as þus. yif þou wost þat a man walkiþ. it byhoueþ by necessite þat he walke. þilke þinge þan þat any wyȝt haþ yknowe to be. it ne may ben non oþer weyes þan he knoweþ it to be. ¶ but þis condicioun ne draweþ nat wiþ hir þilke necessite symple. For certys þis necessite condicionel.

When God knows that anything is to be, he knows at the same time that it is not under the necessity of being—but this is not conjecture, but certain knowledge founded upon truth. If you insist that *what God foresees shall and must happen; and that which cannot do otherwise than happen, must needs happen*, and so bind me to admit a necessity, I must confess that things are under such a restraint; but it is a truth that we scarce can comprehend, unless we be acquainted with the Divine counsels. For I will answer you thus. That the 5105 thing which is to happen in relation to the Divine knowledge is necessary; but, considered in its own nature, seems free and absolute. There are two kinds of necessity—one simple; as men must necessarily die—the other is conditional, as if you know a man walks he must necessarily walk—for that which is known cannot be otherwise than what it is apprehended to be. But this condition does not infer the absolute necessity, for the nature of the thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the condition. No necessity compels a man to walk who does so

5092 *discerne*—discernen
5093 [*the*]—from C.
5097 *whiche*—which
5098 *stedfast*—stidefast
soþenes—sothnesse
5102 *haþ*—MS. haþe
5104 *bitide*—bide
5108 *sadde*—sad
vnneþ—vnnethe
[*mowe*]—from C.
5109 *comen*—come
5110 *þouȝte*—thoght
answere—answeren
5113 *sen*—MS. sene, C. sen
5113 [*is*]—from C.
5117 *dedely*—dedly
5119 *haþ*—MS. haþe
5121 *condicioun*—from C., MS. *necessite*

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willingly, but it must be necessary that he walk when he does step forward. So everything that is present to the eye of Providence must assuredly be, although there is nothing in its own nature to constitute that necessity. Since God beholds all future events proceeding from free-will as actually present—these events in relation to Divine sight are necessary—yet in relation to themselves they are absolutely free. All things which God foresees shall surely come to pass; but some of these things proceed from free-will, which although they happen, yet do not thereby change their nature, as before they happened they had it in their power not to happen. But it is a thing of no moment then, whether things are necessary in their own nature or not, since by the condition of the Divine knowledge they fell out as if they were necessitated. *P.* The difference is explained in the instances lately given you, of the man walking, &c. The event of the former was necessary before it befell, whereas that of the latter was altogether free. *B.* Then I did not go from the

[* fol. 40.]

5139

þe *pro*pre nature of it ne make*þ* it nau*3*t. but þe adiecc*ioun* of þe condic*ioun* maki*þ* it. for no necessite ne constreyne*þ* a man to [gon / *þat*] goo*þ* by his *pro*pre wille. al be it so þat whan he goo*þ* þat it is necessarie þat he goo*þ*. ¶ Ry*3*t on þis same manere þan. yif þat þe *pur*ueaunce of god see*þ* any þing *pr*esent. þan mot þilke *þinge be by necessite. al þou*3 *þat* it ne haue no necessite of hys owen nature. but certys þe fut*ur*es þat bytyden by fredom of arbitre god see*þ* hem alle to-gidre *pr*esent*3*. þise þinges þan [yif] þei ben referred to þe deuyne sy*3*t. þan ben þei maked necessarie to þe condic*ioun* of þe deuyne knowynge. but certys yif þilke þinges ben considred by hem self þei ben absolut of necessite. *and* ne forleten nat ne cesen nat of þe liberte of hire owe*n* nature. þan certys wi*þ* outen doute alle þe þing*us* shollen be doon whiche þat god woot by-forn þat þei ben to comen. but so*m*me of hem comen *and* bitiden of [free] arbitre or of fre wille. þat al be it so þat þei bytiden. *3*it algates ne lese þei nat hire *pro*pre nature ne beynge. by þe whiche first or þat þei were doon þei hadden power nat to han bitidd. *Boece.* what is þis to seyn þan q*uod* I. þat þinges ne ben nat necessarie by hire *pro*pre nature. so as þei comen in alle maneres in þe lykenesse of necessite by þe condic*ioun* of þe deuyne science. *Ph*ilosoph*ie.* þis is þe difference q*uod* she. þat þo þinges þat I *pur*posed[e] þe a litel here byforn. þat is to seyn þe sonne arysynge *and* þe man walkynge þat þerwhiles þat þilke þinges ben ydon. þei ne my*3*ten nat ben vndon. na*þ*eles þat oon of hem or it was ydon it byhoued[e] by necessite þat it was ydon. but nat þat o*þ*er. ry*3*t so it is here þat þe þinges þat god ha*þ* *pr*esent.

5123 *nau3t*—nat
5125 [*gon þat*]—from C.
wille—wil
5128 *mot*—MS. mote, C. mot
5131 *present3*—*pr*esent
5132 [*yif*]—from C.
sy3t—syhte
5137 *wiþ outen*—*with*-owte
5138 *whiche*—which
5139 *somme*—som
5140 [*free*]—from C.
5141 *ne* (2)—C. in
5142 *whiche*—which
were doon—weeryn Idoon
5143 *bitidd*—MS. bitidde, C. bityd
5148 *purposed*[*e*] — *pur* posede
5150 *ydon*—MS. ydone, C. I-doon
my3ten—myhte
5151 *vndon*—MS. vndone, C. vndoon
5151-2 *ydon*—MS. ydone, C. I-doon
5152 *byhoued*[*e*]—houyd
5153 *haþ*—MS. haþe

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wiþ outen doute þei shulle ben. but somme of hem descendiþ of þe nature of þinges as þe sonne arysynge. *and* somme descendiþ of þe power of þe doers as þe man walkynge. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowynge þan ben þei necessarie. *and* yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryȝt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. *and* yif þou referre it or look[e] it to it self. þan is it synguler. but now yif þou seist þus þat yif it be in my power to chaunge my purpose. þan shal I voide þe prueaunce of god. whan þat perauenture I shal han chaunged þo þinges þat he knoweþ byforn. þan shal I answere þe þus ¶ Certys þou maist wel chaungen þi purpos but for as mochel as þe present soþenesse of þe deuyne prueaunce byholdeþ þat þou mayst chaungen þi purpose. *and* wheþir þou wolt chaunge it or no. *and* whider-ward þat þou tourne it. þou maist nat eschewen þe deuyne prescience ryȝt as þou ne mayst nat fleen þe syȝt of þe present eye. al þouȝ þat þou tourne þi self by þi fre wille in to dyuerse accioun. ¶ But þou mayst seyn aȝeyne how shal it þan be. shal nat þe dyuyne science ben chaunged by my disposicioun whan þat I wol o þing now *and* now an oþer. *and* þilke prescience ne semeþ it nat to enterchaunge stoundes of knowynges. as who seiþ. ne shal it nat seme to vs þat þe deuyne prescience enterchaungeþ hys dyuers stoundes of knowynge. so þat it knowe somme tyme o þing *and* somme tyme þe contrarie. ¶ No for soþe. [quod I] for þe deuyne syȝt renneþ to-forne *and* seeþ alle futures *and* clepeþ hem aȝein

truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything that is an object of sense is *general* when considered in relation to reason—but particular when considered by itself. But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do. *P.* You may perhaps alter your purpose—but as providence takes note of your 5168 intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity foreruns every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once

5154 *wiþ outen*—with-owte
shulle—shollen
5156 *doers*—doeres
5157 *wronge*—wrong
5159 *selfe*—self
5160 *from*—fro
bonde—bond
[*as*]—from C.
5163 *look*[*e*]—loke
5166 *þo*—the
5169 *soþenesse*—sothnesse
5170 *chaungen*—chaunge
5173 *syȝt*—syhte
5175 *wille*—wyl
5177 *wol*—wole
5179 *enterchaunge*—MS. enterchaungyng, C. entrechaunge
5181 *hys*—hise
5182 *somme* (1)—sum
somme (2)—som
5183 *syȝt*—syhte
5184 *to-forne*—to-forn

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foresees and comprehends all your changes. This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature. Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, em-

[* fol. 41 *b*.]

bracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity. Since no necessity is imposed upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men. Nor are our hopes and prayers reposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful. Resist and turn from vice—honour and

and retourniþ hem to þe presence of hys propre knowynge. ne he ne entrechaungeþ nat [so] as þou wenest þe stoundes of forknowyng [as] now þis now þat. but he ay dwellynge comiþ byforn *and* enbraceþ at o strook alle þi mutaciouns. and þis presence to comprehenden *and* to sen alle þinges. god ne haþ nat taken it of þe bitydynge of þinges forto come. but of hys propre symplicite. ¶ and her by is assoiled þilke þing þat þou puttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures 3euen cause of þe science of god ¶ For certys *þis strengþe of þe deuyne science whiche þat enbraceþ alle þinge by his presentarie knowynge establisseþ manere to alle þingus *and* it ne awiþ nat to lattere þinges. *and* syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne prescience. þan is þer fredom of arbitre. þat dwelleþ hool *and* vnwemmed to mortal men. ne þe lawes ne purpose nat wikkedly meedes *and* peynes to þe willynges of men þat ben vnbounde *and* quit of alle necessite. ¶ And god byholder *and* forwiter of alle þinges dwelliþ aboue *and* þe present eternite of hys sy3t renneþ alwey wiþ þe dyuerse qualite of oure dedes dispensyng *and* ordeynynge medes to good[e] men. *and* tourment3 to wicked men. ne in ydel ne in veyn ne ben þer nat put in god hope *and* prayeres. þat ne mowen nat ben vnspedful ne wiþ oute effect whan þei ben ry3tful ¶ wiþstond þan *and* eschewe þou vices. worshippe *and* loue þou vertus. areise þi corage to ry3tful hoopes. 3elde þou humble preiers an hey3e. grete necessite of prowesse *and* vertue is encharged *and* comaunded to 3ow yif 3e nil nat dissimulen. ¶ Syn þat 3e worchen *and* doon. þat is to seyn 3oure dedes *and* 3oure workes

5186 [*so*]—from C.
5187 [*as*]—from C.
5188 *comiþ*—comth
5190 *haþ*—MS. haþe
5193 *seyne*—seyn
5196 *whiche*—which
5198 *awiþ*—oweth
5199 *þat is to* —— *prescience*—omitted
5203 *vnbounde*—vnbownden
quit—quite
5206 *sy3t*—sihte
5207 *good[e]*—goode
5211 *wiþstond* — MS. wiþstonde, C. withstond
5213 *an hey3e*—a heygh
grete—Gret
5215 *worchen*—workyn
5216 *and* (2)—or

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by-fore þe eyen of þe Iuge þat seeþ *and* demeþ alle þinges. [To whom be goye *and* worshipe bi Infynyt tymes / AMEN.]

love virtue, exalt your mind to God (the truest hope), offer up your prayers with humility. If you are sincere you will feel that you are under an obligation to lead a good and virtuous life, inasmuch as all your actions and works are done in the presence of an all-discerning Judge.

EXPLICIT LIBER QUINTUS. *ET* VLTIM*US*.

5217 *by-fore*—by-forn
5218 [*To whom——Amen*]—from C.; MS. reads *et cetera* after 'þinges.' C. ends with the following rubric:
Explicit expliceat ludere scriptor eat

Finito libro sit laus *et* gloria *Christo*
Corpore scribentis sit gr*atia* cunctipotentis

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APPENDIX.

[*Camb. Univ. MS.* Ii. 3. 21, *fol.* 52 *b.*]

Chawc*er* vp-on this fyfte met*ur* of the second book

A Blysful lyf a paysyble *and* a swete
Ledden the poeples in the former age
They helde hem paied of the fructes þ*at* þey ete
Whiche þ*at* the feldes yaue hem by vsage
They ne weer*e* nat forpampred w*ith* owtrage
Onknowyn was þ^e^ quyerne *and* ek the melle
They eten mast hawes *and* swych pownage
And dronken wat*er* of the colde welle

¶ Yit nas the grownd nat wownded w*ith* þ^e^ plowh
But corn vp-sprong vnsowe of mannes hond
þe which they gnodded *and* eete nat half .I.-nowh
No man yit knewe the forwes of his lond
No man the fyr owt of the flynt yit fonde
Vn-koruen and vn-grobbed lay the vyne
No man yit in the morter spices grond
To clarre ne to sawse of galentyne

¶ No Madyr welde or wod no litestere
Ne knewh / the fles was of is former hewe
No flessh ne wyste offence of egge or spere
No coyn ne knewh man which is fals or trewe
No ship yit karf the wawes grene *and* blewe
No Marchaunt yit ne fette owt-landissh̄ ware
No batails trompes for the werres folk ne knewe
Ne towres heye *and* walles rownde or square

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¶ What sholde it han avayled to werreye
Ther lay no *p*rofyt ther was no rychesse
But corsed was the tyme .I. dar' wel seye [fol. 53.]
þ*at* men fyrst dede hir swety bysynesse
To grobbe vp metal lurkynge in dirkenesse
And in þe Ryuerys fyrst gemmys sowhte
Allas than sprong' vp al the cursydnesse
Of coueytyse þ*at* fyrst owr sorwe browhte

¶ Thyse tyrau*nt*ȝ put hem gladly nat in pres
No places wyldnesse ne no busshes for to wynne
Ther pou*er*te is as seith diogenes
Ther as vitayle ek is so skars *and* thinne
þ*at* nat but mast or apples is ther Inne
But þ*er* as bagges ben *and* fat vitaile
Ther wol they gon *and* spare for no synne
W*ith* al hir ost the Cyte forto a-sayle

¶ Yit was no palcis chaumbres ne non halles
In kaues *and* wodes softe *and* swete
Sleptin this blyssed folk' w*ith*-owte walles
On gras or leues in p*ar*fyt Ioye reste *and* quiete
No down of fetheres ne no bleched shete
Was kyd to hem but in surte they slepte
Hir hertes weer*e* al on w*ith*-owte galles
Eu*er*ych of hem his feith to oother kepte

¶ Vnforged was the hawberke *and* the plate
þ^e^ lambyssh poeple voyded of alle vyse
Hadden no fantesye to debate
But eche of hem wolde oother wel cheryce
No p*ri*de non enuye non Auaryce
No lord no taylage by no tyranye
Vmblesse *and* pes good feith the emp*er*ice
. . . . . .

~~30, 40 MS. transposes the lines~~ ~~44 Os.—MS. Or~~
56 A line omitted, but no gap left for one.

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¶ Yit was nat Iuppit*er* the lykerous
þ*at* fyrst was fadyr of delicasie
Come in this world ne nembroth desyrous
To regne had nat maad his towres hye
Allas allas now may [men] wepe And crye
For in owr*e* dayes nis but couetyse
Dowblenesse *and* tresou*n* *and* enuye
Poyson *and* manslawhtr*e* *and* mordre in sondry wyse

CAUSER / BALADES DE VILAGE SANZ PEINTURE

¶ This wrecched worlde-is t*r*ansmutacio*u*n
As wele / or wo / now poeer*e* *and* now honou*r*
W*i*th-owten ordyr or wis descresyou*n*
Gou*er*ned is by fortunes errour
But natheles the lakke of hyr fauowr'
Ne may nat don me syngen thowh I. deye
Iay tout p*er*du mou*n* temps *et* mou*n* labour [fol. 55 b.]
For fynaly fortune .I. the deffye

¶ Yit is me left the lyht of my resou*n*
To knowen frend fro foo in thi merowr'
So mochel hath yit thy whirlynge vp *and* down
I-tawht me for to knowe in an howr
But trewely no fors of thi reddowr'
To hym þ*at* ou*er* hym self hath the maystrye
My suffysau*n*ce shal be my socour'
For fynaly fortune I. thee deffye

¶ O socrates þou stidfast chau*m*pyou*n*
She neu*er* myht[e] be thi tormentowr
Thow neu*er* dreddest hyr opp*r*essyou*n*
Ne in hyr chere fownde thow no sauour'
Thow knewe wel the deseyte of hyr colour'
And þ*at* hir' most[e] worshipe is to lye
I knew hir ek a fals dissimulour'
For fynaly fortune .I. the deffye

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LE RESPOUNCE DE FORTUNE A PLEINTIF.

¶ No man ys wrechchyd but hym self yt wene
And he þat hath hym self hat suffisaunce
Whi seysthow thanne y am [to] the so kene
þat hast thy self owt of my gouernaunce
Sey thus graunt mercy of thyn haboundaunce
That thow hast lent or this why wolt þou stryue
What woost thow yit how y the wol auaunce
And ek thow hast thy beste frende a-lyue

¶ I haue the tawht deuisyoun by-twene
Frend of effect *and* frende of cowntenaunce
The nedeth nat the galle of no hyene
þat cureth eyen derkyd for penaunce
Now se[st] thow cleer þat weere in ignoraunce
Yit halt thin ancre *and* yit thow mayst aryue
Ther bownte berth the keye of my substaunce
And ek þou hast thy beste frende alyue

¶ How manye haue .I. refused to sustigne
Syn .I. the fostred haue in thy plesaunce
Wolthow thanne make a statute on þy quyene
þat .I. shal ben ay at thy ordynaunce
Thow born art in my regne of varyaunce
Abowte the wheel *with* oother most thow dryue
My loore is bet than wikke is thi greuaunce
And ek þou hast thy beste frende a-lyue

LE RESPOUNCE DU PLEINTIF COUNTRE FORTUNE.

¶ Thy loore y dempne / it is aduersyte [fol. 54.]
My frend maysthow nat reuen blynde goddesse
þat .I. thy frendes knowe .I. thanke to the
Tak hem agayn / lat hem go lye on presse
The negardye in kepynge hyr rychesse
Prenostik is thow wolt hir towr asayle

37 *se*[*st*]—partly erased and *ist* written on it in a later hand.
41 *igne* of *sustigne* is in a later hand.

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Wikke appetyt comth ay before sykenesse
In general this rewle may nat fayle

LE RESPOUNJE DE FORTUNE COUNTRE LE PLEINTIF

¶ Thow pynchest at my mutabylyte
For .I. the lente a drope of my rychesse
And now me lykyth to with-drawe me
Whi sholdysthow my realte apresse,
The see may ebbe *and* flowen moore or lesse
The welkne hath myht to shyne reyne or hayle
Ryht so mot .I. kythen my brutelnesse
In general this rewle may nat fayle

LE PLEINTIF

¶ Lo excussyoun of the maieste
þat al purueyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
Ye blynde beestys ful of lewednesse
The heuene hath proprete of sykyrnesse
This world hath euer resteles trauayle
Thy laste day is ende of myn inter[e]sse
In general this rewele may nat fayle

LENUOY DE FORTUNE

¶ Prynses .I. prey yow of yowre gentilesses
Lat nat this man on me thus crye *and* pleyne
And .I. shal quyte yow yowre bysynesse
At my requeste as thre of yow or tweyne
þat but yow lest releue hym of hys peyne
Preyeth hys best frend of his noblesse
That to som betere estat he may attayne

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GLOSSARIAL INDEX.

ABAIST = ABYEST, sufferest, endurest, 39/1014

ABAIST, abashed, 107/3047

ABASSEN, to be abashed, dismayed, 146/4213

ABESID (= ABAYSSHED), abashed, 7/92

ABIDE, to await, 7/93. 'ABIDE after' = look after, expect, 13/250; *p.p.* ABIDEN, waited, 86/2405

Abiep, suffers, 109/3101

ABLYNGE, enabling, fitting (*aptans*), 26/624, 88/2440

Abood, abode, 63/1716

Aboven, above, 6/52

Abreggynge, curtailing; hence *gain* obtained by curtailment (*compendium*), 151/4355

Accoie, to soothe, quiet (*demulcere*), 38/967

Accordaunce, agreement, 143/4134

Accordaunt, agreeing, unanimous, 19/431

Accorde, to agree, 42/1080

Accoumpte, account, 47/1251

Accountyng, calculation, 8/110

Achat, purchase, 15/310

Achove, to achieve, accomplish, 18/404

Achoken, to choke, 47/1235

Acomplise, Acomplisse, to accomplish, 92/2575, 118/3356

Acordable, agreeing, 62/1694

Acusor, informer, 72/1990

Addre (Nadre), adder, 170/4959

Adoune, down, downward, 7/92

Adounward, downwards, 7/87

Adrad, in fear, afraid, 43/1132

Adresse, to direct, control, 163/4721

Afer, afar, 164/4767

Agast, aghast, frightened, 76/2107

Agaste, to terrify, frighten, 141/4051

Agon, ago, 70/1907

Agreableté, goodwill, 42/1099

Agrisen, to be afraid, dread, 10/178, 31/777

Ajuge, to adjudge, 15/325

Aknowe, acknowledged, 17/367

Aldirmost, most of all, 124/3557

Algates, Algate, yet, nevertheless, 19/439, 68/1849, 81/2242, 162/4696, 4698

Allegge, to alleviate, 124/3529

Alouterly, utterly, entirely, 109/3090

Alperfairest, fairest of all, 87/2422

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Alþerfirst, first of all, 10/180
Alþermoste, most of all, 158/4563
Alþerworste, worst of all. 157/4562
Alyene, to alienate, 27/671
Amenuse, to lessen, diminish, 19/426, 40/1039
Amenusynge, diminution, 46/1192
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Amoneste, to admonish, 171/4971
Amonestyng, admonition, exhortation, 149/4296
Amongus, amongst, 52/1380
Amonicioun, admonition, 13/253
Amynistre, to administer, 135/3891
Ancre, anchor, 41/1050
Angre, grief, misery, 41/1072
Anguisse, Angysse, anguish, 79/2177; to torment, 80/2198
Anguissous, anxious, sorrowful, 41/1062, 1606
Anoie, to be grieved, be sorry, 41/1058
Anoienge, 22/532
Anoies, hurtful, 47/1238
Anoious, annoying, hurtful, 7/102
An-oone, anon, 42/1086
Anoyously, dangerously, hurtfully, 80/2214
Apaise, to appease, 148/4278
Apasse, to pass away, go, 46/1195
Aperceive, to perceive, 16/344, 134/3845
Apertly, plainly, 17/386, 91/2543
Appaie, to please, satisfy, 47/1235
Appaire, to impair, 25/597
Apparaile, to clothe, adorn, 8/116
Apparaillement, clothing, ornament, 49/1300
Appertiene, to appertain, 73/1996
Applien, bend to, join, 161/4660
Apresse, to oppress, 184/60
Aprochen, to approach, 6/63, 66
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Araise, Areise, Areyse, to raise, 51/1357, 118/3369, 178/5212
Arbitre, will, free will, 156/4500
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Aresten, to stop, arrest, 32/815
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Armurers, armours, arms, 51/1342
Armures, armour, 9/131
Arst, first, 95/2675
Arwe, arrow, 148/4262
Arysynge, rising, 22/512
Aryve, to bring to shore, 122/3479
Asayle, to assail, 181/40
Ascape, to escape, 8/129
Asondre, asunder, 64/1740
Aspre, sharp, rough, 32/806, 80/2216
Asprenesse, sharpness, 127/3627
Assaie, to essay, 42/1083
Assemble, to gather together, amass (money), 80/2203
Asseure, to assure, 16/330
Assoilen, to absolve, pay, unloose, dissolve, 149/4303, 154/4459
Astat, estate, state, 30/738
Astoned, astonished, 7/92, 63/1702; *stupidus*, 122/3471
Astonynge, Astonyenge, astonishment, 9/134, 132/3780
Ataste, to taste, 30/756
Ataynt, Ateint, attained, knowing, experienced, 31/772, 69/1905

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Attayne, to reach, 12/227
Atte, at the, 95/2675
Attemperaunce, tempering, temperament, 138/3973, 144/4145
Attempre, to temper, moderate, 8/115, 111/3154; control, 163/4721; (*adj.*) modest, 29/728, 40/1033
Atteyne, to attain, 118/3358
Atwyne, in two, 98/2769
Avalen, to fall down, 143/4139
Avaunce, to advance, further, 41/1057
Avaunte, to boast, 5/26, 19/426
Auctorité, authority, 7/91
Aventerouse, fortuitous, 28/697, 40/1018
Aventure, event, 21/476
Autour, author, 58/1556
Auȝte, ought, 11/213
Avisen, to consider, 174/5063
Awaite, snare, 80/2214
Awaitour, one who lies in wait, 121/3463
Awiþ = aweþ, oweth (*debet*), 178/5198
Ay, ever, 184/55
Ay-dwellynge, ever-dwelling, 173/5044
Ayenis, against, 97/2749
Axe, to ask, 17/357, 24/579
Aȝeins, Aȝeynes, Aȝeynest, against, 10/183, 11/194, 12/221, 13/255
Aȝeinewarde, on the contrary, on the other hand, 42/1098

Bacine, basin, 133/3806
Batailen, to war on, do battle against, 18/412
Been, bees, 80/2200
Ber, did bear, 6/61
Bere, Bear, 143/4124
Beren on hond, to accuse falsely, 20 449
Bet, better, 63/1703
Bibled. covered over with blood, 48/1860
Bisien, to trouble, 8/112
Bitake. *See* Bytake.
Bitidd, happened, 176/5143
Bitwixen. *See* Bytwixen.
Blaundissinge, flattering, 30/749
Blaundyshing, flattery, blandishment, 34/866
Bleched, bleached, 181/45
Blemisse, to blemish, abuse (*lacero*), 20/472
Blyssed, blessed, 181/43
Blyþenesse, joyfulness, 37/957
Boch, botch, blain, sore, 72/1977
Bode, to foretell, 143/4130
Bole, bull, 148/4274
Boot, did bite, 53/1400
Bordure, border, hem, 6/50
Bosten, to boast, 79/2171
Botme, bottom, 12/234
Bounté, Bownté, goodness, kindness, 19/444, 46/1202, 183/39
Brenne (*pret.* Brende), to burn, 19/437, 106/3031
Brid, bird, 68/1867
Bristlede, bristly, 148/4281
Brode, broadly, plainly, 49/1298
Brutel, brittle, fragile, 45/1174
Brutelnesse, brittleness, frailty, 184/63
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Byen (for *abyen*), suffer, 125/3578
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Bygunne, didst begin, 37/941
Bygyle, to beguile, 25/615
Byhate, to hate, 75/2051
Byheste, promise, 149/4303
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Byhyȝt, promised, 70/1925, 85/2374, 157/4558
Byknowen, Byknowe, to acknowledge, 146/4211, 175/5107; *p.p.* Byknowen, 90/2514
Byleve, believe, 28/695
Byname, an additional name, 84/2333
Bynepen, beneath, 49/1295
Bynomen (*p.p.*), taken from, 124/3527
Bynyme, to deprive of, take away, 43/1117, 70/1930
Byreft, bereft, 33/837
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Bysmoked, besmoked, 5/49
Byspotte, to defile, 73/2009
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Bysynesse, toil, 184/75
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Bytwene, between, 6/54
Bytwixen, betwixt, 132/3785
Bytynge, biting, sharp, 63/1721
Bywepe, to weep for, 26/644
Byweyle, to bewail, 26/643

Caitif, Caytif, wretched, 21/489, 116/3289
Careyne, carcase, corpse, 116/3307
Cariages, taxes (*vectigalia*), 15/303
Celebrable, commendable, noted, 84/2320, 147/4257
Certein, certain, 170/4952
Cese, to cease, 36/904, 130/3716
Cesse, to cease, 133/3821
Chalenge, to claim, 52/1380
Chastie, Chastysen, to chastise, 125/3579, 145/4170
Chayere, chair, seat, 21/503
Cheminey, furnace (*caminus*), 12/236
Cheryce, to cherish, 181/52
Chesen, to choose, 76/2096
Cheyn, chain, 8/122
Chiere, CHERE, CHOERE, face, countenance, 8/123, 12/232, 108/3080
Chirkynge, groaning (*stridens*), 25/618
Clarré, a kind of wine, 50/1329
Cleer, serene, 45/1168
Clepe, to call, 4/17, 11/188, 17/369
Clifte, fissure, cleft, 130/3721
Cliven, CLIVE, to stick, cling, adhere to, 41/1050, 101/2858, 159/4600
Cloumben = CLOMBEN, climbed, ascended, 57/1533
Coempcioun, coemption, 15/309
Coeterne, coeternal, 172/5019
Colasioun, collation, 125/3569
Collacioun, comparison, 165/4805
Combred, troubled, 94/2642
Commoeve, to move, 107/3043
Commoevyng, moving (*excitans*), 12/233
Communalité, commonwealth, 14/271, 142/4108
Comparisoune, to compare, 58/1567
Complyssen, to accomplish, 124/3534

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Compotent, having the mastery (*compos*), 172/5012
Compoune, to compose, form, 87/2419, 93/2598
Comprende, comprehend, 165/4807
Comunableté, commonwealth, 13/268
Comune, common, 9/140, 15/310
Confederacie, conspiracy, 53/1399
Confus, confused, 132/3788
Conjecte, to conjecture, 27/649, 114/3230
Conjoignen, to join, 92/2573
Conjuracioun, conspiracy, 18/394, 53/1399
Consequente, consequence, 84/2323
Constreyne, to constrain, contract, 5/38
Consuler (CONSEILER), consul, 51/1364, 1366
Consumpt (*consumptus*), consumed, 60/1632
Contek, contest, strife, 130/3745
Contene, Contienen, to contain, comprehend, 24/573, 116/3302
Contrarien, to be opposed to, adverse to, 154/4440
Contrarious, adverse, opposite, 21/488, 53/1420
Contrefeten, to counterfeit, 173/5031
Convenably, fitly, conveniently, 142/4089
Convict, convicted, 19/440
Cop, top, summit, 44/1159
Corage, mind, spirit, 118/3367, 119/3398
Corige, to correct, 125/3581
Corompe, Corrumpe, to become corrupt, 98/2766, 96/2697
Corone, Coroune, a crown, 119/3385, 91/2555
Corsed, cursed, 181/27
Corsednesse, cursedness, 90/2526
Corumpynge, corruption, 103/2927
Cosyne, cousin, 106/3020
Couche, to lay, set, 35/890
Coupable, guilty, 10/172
Couth, known, 25/592
Coveite, to covet, 51/1365
Covenable, fit, convenient, 97/2731
Covertour, Coverture, covering, 118/3361, 159/4622
Covetise, Coveytyse, covetousness, 20/451, 181/32
Covine, deceit, collusion, 21/493
Coyn, money, 180/20
Creat, created, 99/2796
Crike, creek, 82/2260
Croppe, top, 69/1877
Curacioun, cure (*curatio*), 26/632
Curage, 30/753. *See* Corage.
Cure, care, 64/1753

Dalf (*pret.* of *delven*), dug, delved, 51/1349
Damoisel, damsel, 30/762
Dampnacioun, condemnation, 16/352
Daunten, Dawnte, to subdue, daunt, 77/2115, 147/4258
Debonairly, mildly, 122/3490
Deboneire, gentle (*mitis*), 22/519; good, 88/2450
Deceivable, deceptive, 77/2124
Dede, did, 181/28
Dedid, made dead, 127/3623
Deef, deaf, 4/18
Deere, dear, 37/941
Deeþ, death, 4/15

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Defaute, fault, defect, 18/402
Defende, to forbid, 34/859
Deffeted, enfeebled, weakened 30/735
Defoule, to defile, 21/491, 68/1873
Degrees, steps, 6/54
Delices, delight, delights (*deliciæ*), 38/968, 41/1062, 66/1787
Delitable, delectable, 30/756
Delitably, delightfully, 108/3078
Delve, should dig, 151/4352
Delver, a digger, 151/4359
Delyé, thin, fine, 5/43. Fr. *délié.*
Dempne, to condemn, 183/49
Denoye, to deny, 88/2464
Departe, to separate, 29/719
Depelyche, deeply, 160/4647
Depeynte, to depict, 111/3146
Depper, deeper, 27/649
Derke, Derken, to darken, 7/90, 20/448
Derworþe, Derworþi, precious, 31/787, 41/1046
Desarmen, disarm, 13/241
Desceivaunce, deception, 81/2240
Desceive, Desseive, to deceive, 9/141, 38/967
Descryven, to describe, 99/2813
Desmaie, to dismay, 35/896
Desordene, inordinate, 36/912
Despoylynge, spoil, prey, 147/4259
Destempraunce, severity, 97/2749
Destinal, fatal, 135/3884
Destourbe, disturb, 143/4123
Destrat, distracted, 80/2216
Destreine, to constrain, bind, 54/1441
Diffinisse, to define, 88/2459, 165/4808
Digne, worthy, just, 43/1124, 149/4297
Digneliche, worthily, 53/1427
Dirke, dark, 83/2306
Dirke, Dirken, to make dark, darken, 5/48, 49
Dirkenesse, darkness, 23/535
Disceyvable, deceptive, 4/23
Discordable, discordant, 143/4133
Discorde, to disagree, 94/2632, 102/2898
Discordyng, disagreeing, discordant, 68/1849
Discours, judgment, reason, 165/4804
Discressioun, discretion, 93/2594
Discussed, dispersed, scattered, 9/149
Disdaignen, to disdain (*indignari*), 146/4213
Disencrese, to decrease, 173/5035
Disordinaunce, disorder, 150/4324
Dispenden, to spend, expend, 45/1181
Dispone, to dispose, 135/3864
Disputisoun, disputation, 149/4314
Disseveraunce, separation, 96/2701
Dissimulen, to dissemble, 178/5215
Distempre, intemperate, 121/3466
Distingwed, distinguished, 47/1223
Dité, ditty, 134/3850
Divinour, diviner, 157/4541
Domesman, judge, 55/1467
Doom, judgment, 152/4395
Doumbe, dumb, 9/138
Doutous, Dowtos, doubtful, 5/37
Dowblenesse, duplicity, 182/63
Drede, dread, 21/497

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Dredeful, timid, 121/3468
Dredles, fearless, 106/3028
Dreint, Dreynt, drowned, drenched, 4/22, 7/99, 148/4271
Dresse, to direct, order, 137/3954, 142/4104
Drouppe, to drop, 20/455
Drow, drew, 15/300
Duelly, duly, 22/530
Dulle, to become dull, 7/100
Dure, Duren, to last, 98/2755
Duske, to make dusk or dim, 5/48
Dyverses (*pl.*), divers, 8/120
Dyvynynge, divination, 157/4541

Echid, increased, 77/2134
Echynnys, sea-urchins, 82/2266
Egalité, equality, evenness (of mind), 42/1099
Egaly, equally, evenly, 43/1108, 157/4536
Egge, edge, 180/19
Egre, sharp, 25/610
Egren, to urge, excite, 141/4060
Eir, air, 45/1169
Ek, Eke, also, 40/1040, 181/36
Elde, old age, 5/48
Eldefadir, grandfather, 40/1042
Elder, older, 89/2493
Embelise, to embellish, 47/1223
Emperie, government, 51/1363
Emperisse, empress, 109/3098
Empoysenyng, poisoning, 11/206 (*venenum*).
Emprente, to imprint, 166/4839
Emprenten, obtain (translates the Latin, *impetrent*), 159/4596. Perhaps a mistake for *empetren*.
Emptid, exhausted, 5/34
Enbaissynge, a debasing, 109/3107
Enbrase, embrace, 142/4092
Enchaufen, to make hot, *chafe*, 73/2020
Encharge, to impose, 178/5214
Enchaunteresse, enchantress, 123/3504
Endamagen, to damage, 15/316
Endirken, to obscure, 120/3418
Enditen, to indite, 4/4
Enfourme, to inform, instruct, 11/212, 13/263
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Enlace, to bind, entangle, entertwine, perplex, 13/245, 80/2207, 149/4298
Enoynte, to anoint, 36/923
Enpeyren, to impair, 120/3418, 139/4015
Ensample, example, 9/151
Entalenten, to excite, 168/4876
Entecche, defile, pollute, 120/3431
Entendyng, intent, looking stedfastly on, 8/126
Entente, to intend, 150/4345
Ententes, endeavours, labours, 7/79
Ententif, attentive, intent, 12/223, 29/731
Ententifly, attentively, 103/2931
Enterchaunge, to interchange, 65/1785, 131/3753
Entercomunynge, commerce, communication, 57/1528
Entermedle, to intermix, 54/1436
Entré (*adytum*), 30/751
Entrechaunge, to interchange, 39/1003
Entrelaced, intermingled, entangled, 105/2981
Entremete, intermeddle, 104/2964
Enveneme, to poison, infect, 120/3437

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Envirоune, to surround, 34/848, 88/2437
Environynge, circumference, 164/4769
Erþeliche, Erþelyche, earthly, 52/1378, 69/1888
Erye, to plough, ear, 71/1964
Eschapen, to escape, 41/1054
Eschaufe, to become hot, to burn, 22/524
Eschewen, to avoid, escape, 177/5172
Eschuynge, eschewing, 99/2802
Establisse, to establish, 15/311
Eterne, eternal; fro eterne = from eternity, 153/4422
Eternité, eternity, 171/4986
Evenliche, evenly, 25/599
Everyche, every, 11/190; each, 181/48
Evesterre, evening star, 22/510
Excussyoun, execution, 184/65
Exercen, to exercise, practise, 52/1389
Exercitacioun, exercise, 140/4034
Exilynge, banishment, 11/205
Exite, to excite, 168/4881
Eyen, eyes, 183/36
Eyer, air, 170/4962

Fader, father, 18/414
Familarité, familiarity, 30/740
Familers, familiars, 18/407
Fantesye, fancy, inclination, 181/51
Fasoun, fashion, 62/1693
Feffe, (?) 38/966
Fel, felle, fierce
Felawschipe, to accompany, 111/3141
Felefold, manifold, 30/738
Felliche, fiercely, 39/997
Felnesse, fierceness, 25/618
Felonous, wicked, depraved, 18/405
Felonye, crime, 124/3542
Fer, far, 23/554
Ferm, firm, 78/2148
Fermely, firmly, 157/4550
Ferne, fern, 64/1741
Ferne, distant, 60/1621
Ferþe, fourth, 56/1509
Festivaly, gaily, 59/1581
Festne, to fasten, fix, 10/166
Fette, fetched, 180/22
Fey, faith, truth, 112/3178
Ficchen, to fix, fasten, 45/1164, 88/2446
Fieblesse, feebleness, 81/2240, 112/3176
Fille, abundance, 48/1269
Flaumbe, flame, 98/2761
Fleme, to banish, 29/723
Fles, fleece, 180/18
Flete, Fleten, to float, flow, pass away, abound, 8/118, 28/690, 146/4223, 152/4376
Fletynge, flowing, 71/1961
Fley, flee, 149/4289
Fleyen, to flee, 125/3584
Flies, fleece, 50/1330
Flitte, to remove, 68/1853
Flittyng, changing, fickle, 78/2150
Flityng, flitting, 12/220
Flotere, to float, 99/2817
Floterynge, floating, 87/2420
Flouren, to flourish, 131/3763
Fodre, fodder, 148/4267
Foleyen, Folyen, to act foolishly, 67/1821, 1826
Folyly, foolishly, 12/220
Fooldest, foldest, 105/2984

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Forbrek, broke, interrupted, 108/3082
Fordoon, to undo, destroy, 62/1693
Fordryven, driven about, 12/215
Foreyne, foreign, 34/851
Forghe, furrow, 170/4959
Forheved, forehead, 16/346
Forknowyng, foreknowledge, 178/5187
Forleften, left (*pret.* of *forleve*, *linquo*), 9/150
Forlete, to cease, 96/2697; leave, forsake, 22/525
Forleten (*p.p.*), neglected, forsaken, 5/47
Forliven, degenerate from (*degenero*), 78/2163
Forlorn, lost, 34/858, 121/3452
Forme, an error for *ferme*, to make firm, 23/547
Forpampred, overpampered, 180/5
Fors, force; 'no fors,' no matter, 182/13
Forsweryng, perjury, 23/536
Forþenke, to be sorry, grieved, 41/1058
Forþere, to further, promote, 41/1057
Forþest, farthest, 136/3918
Forþi, therefore, 28/689
Fortroden, trodden upon, trampled, 109/3100
Fortunel, fortuitous, 152/4379
Fortunouse, Fortuouse, fortuitous, 26/639, 38/983, 132/3779
Forwes, furrows, 180/12
Forwiter, foreknower, 178/5204
Foryetyn, forgotten, 101/2872
Foundement, foundation, 98/2754
Fowel, bird, 107/3053
Fram, from, 70/1931
Freele, frail, 61/1658
Frete, to eat, devour, 147/4252
Frounce, flounce, 9/147
Fructe, fruit, 180/3
Frutefiyng, fructifying, fruitful, 6/72
Fulfilling, satisfying, 79/2178
Fycche, fix, 108/3073. *See* Ficchen.
Fyn, end, 69/1892

Gabbe, 'gabbe I?' am I deceived? 49/1308
Galentyne, a dish in ancient cookery made of sopped bread and spices (*Halliwell*), 180/16
Galles, galls, 181/47
Gapen, to desire, be greedy for, 15/324, 36/910
Gapinge, desire, 36/910
Gastnesse, terror, fear, 75/2079
Geaunt, giant, 104/2966
Gentilesse, nobility, 78/2154
Geometrien, geometrician, 91/2552
Gerdoned, rewarded, 120/3410
Gerdoun, reward, 13/265
Gerner, garner, 15/305
Gesse, Gessen, to deem, suppose, estimate, 17/378, 19/416, 65/1782
Gessinge, opinion, 21/475
Gest, guest, 38/979
Gideresse, a female guide, 108/3084
Gise, guise, mode, 71/1943
Giser, gizzard, 107/3054
Glotonus, greedy, 26/620
Gnodded, pounded, 180/11
Gobet, a bit (of gold), 51/1349
Godhed, divinity, 122/3492
Goost, spirit, ghost, 40/1036
Governaile, government (*gubernaculum*), 27/651

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Governaunce, control, 32/813
Goye, joy, 179/5218
Grayþe, to devise, prepare, 19/438
Grobbe up, to grub up, 181/29
Grond, did grind, 180/15
Gynne, snare, trap, 82/2256
Gynner, beginner, 150/4330
Gyse, guise, mode, 134/3860

Habitacle, habitation, 57/1525
Habunde, to abound, 41/1073
Halden, to hold, 41/1053
Hale, to draw, drag, 61/1665
Halt, holds, 56/1504
Hardnesse, hardship, 132/3783
Hardyly, boldly, 34/857
Hastise, to hasten, 131/3746
Haunten, to frequent, 10/168; to practise, exercise, 52/1389
Heeres, hairs, 4/12
Heet, heat, 28/699
Hef, raised, heaved, 5/41
Hele, health, 93/2623
Henten, to seize, 15/326
Hepen, to heap up, increase, 153/4418
Herburghden, harboured, lodged, 53/1409
Herie, to praise, 109/3112
Hert, hart, 106/3027
Herted, hearted, 55/1466
Heve, to raise, heave, 171/4968
Heved, head, 4/13
Hevenelyche, heavenly, 8/105
Hevie, to make heavy, 171/4967
Hey, high, 22/523
Heyere, higher, 143/4117
Heyȝe, high, 171/4969
Hielde, pour, 35/899
Hiȝte, to adorn, 8/116
Hoke, hook, 16/347
Holily, wholly, entirely, 90/2503
Homelyche, homely, 105/3001
Hond, hand, 20/449
Honter, a hunter, 12/228
Hool, whole, 46/1191
Hoolnesse, wholeness, 164/4754
Hoope, to hope, 17/384
Hore, hoary, 4/13
Humblesse, humility, 80/2213
Hungry tyme, time of famine, 15/314
Hurtlen, to rush against, to oppose, 30/748, 167/4866
Hyene, hyæna, 185/35
Hyȝt, is called, 9/154, 25/619
Hyȝten, are called, 77/2126

Ibouȝt, bought, 157/4540
Ibowed, bent, turned, 137/3949
Icharged, loaded, 71/1962
Igete, gotten, 36/908
Ilorn, lost, 62/1677
Imperial, august (*imperiosus*), 7/91
Implie, to fold, enclose, 152/4379
Infortune, misfortune, 79/2197
Inmoeveable, immovable, 173/5030
Inmoeveableté, immobility, 173/5032
Inorschid, nourished, nurtured, 8/128
I-nowh, enough, 180/11
Inperfit, imperfect, 83/2291
Inplitable (*inexplicabilis*), 15/315
Inprente, to imprint, 166/4832
Inpressed, impressed, 167/4861
Inrest, innermost, 136/3913
Instaunce (*instantia*), presence, 174/5067

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Intil, into, 110/3139
Inwiþ, within, 32/801
Issest, issuest, 105/2983
Iwist, known, 156/4513

Jangland, chattering, 68/1867
Jape-worthi, ridiculous, 157/4540
Jolyté, pleasure, 79/2189
Jowes, jaws, 15/323
Joygnen, to join, 54/1455
Joynture, juncture, joining, 46/1207
Juge, a judge, 19/431; to judge, 53/1427
Jugement, judgment, 114/3253

Karf (*pret.* of Kerven), cut, 50/1337
Kembd, KEMBED, combed, 23/537
Kerve, to cut, 64/1740
Kevere, cover, obscure, 34/861
Keye, helm (*clavus*), 103/2926
Knowelechinge, knowledge, 168/4874
Kny3t, soldier, 111/3142
Konnyng, knowledge, 16/351
Korue (*p.p.*), cut, rent, 6/58
Kuytten, to cut, 147/4246
Kyd, known, 181/46
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Lache, slow, lazy, 122/3471
Lad (*p.p.*), led, 35/879
Laddre, ladder, 6/55
Lambyssh, lamb-like, 181/50
Languisse, to languish, 30/734, 130/3740
Lappe, flap, 9/146
Largesse, liberality, 45/1183
Lasse, less, 22/508
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Lene, to give, 139/3993
Lenger, longer, 52/1370
Lesynge, loss, 141/4066
Lesynge, leasing, lie, 156/4525
Leten, to leave, 10/176; to esteem, 61/1666
Leve, permission, leave, 128/3658
Leveful, allowable, lawful, 10/176
Ligge, to lie, 60/1632, 147/4251
Liifly, lively, lifelike, 5/33
Likerous, lecherous, 72/1989
Litargie, lethargy, 9/140
Litestere, a dyer, 180/17
Lokyng, sight, 10/167
Loos, praise
Looþ, loath, 40/1036
Lorel, a wretch, 21/495
Lorn, lost, 34/859
Lous, loose, free, 136/3926
Lykynge, pleasure, 31/771
Lymes, limbs, 71/1946
Lynage, lineage, 41/1070
Lythnesse, lightness, 98/2761
Ly3te goodes, temporal goods, 4/21
Ly3tly, easily, 12/220
Ly3tne, to enlighten, 128/3655
Ly3tnesse, light, brightness, 8/106

Maat, weary, dejected, 40/1037
Magistrat, magistracy, 72/1985
Maistresse, mistress, 10/169

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Malice, *nefas*, wickedness, 20/466
Malyfice, *maleficium*, 20/468
Manace, menace, 12/232
Manase, to menace, 118/3365
Manassynge, threatening, 44/1158
Mareis, Mareys, marsh, 56/1513, 97/2735
Margarits, pearls, 94/2650
Marye, pith, marrow, 97/2744
Maugré, in spite of, 70/1928
Mede, meed, reward, 91/2555
Medle, to mix, *Medelyng*, mixing, mixture, 20/449, 122/3482, 126/3594
Meenelyche, moderate, 28/706
Meistresse, mistress, 17/363
Melle, mill, 180/6
Mene, the mean or middle path, 146/4228
Meremaydenes, mermaids, 7/83
Merken, to mark, 16/346
Mervaille, Merveile, marvel, 18/403, 132/3787
Merveilen, to marvel, 46/1205
Mervelyng, wondering, 10/161
Mest, most, 42/1081
Mesuren, to measure, 65/1782
Meyné, servants, domestics, 47/1243
Mirie, pleasant, sweet, 4/16
Mirinesse, pleasure, 66/1793
Misericorde, mercy, pity, 107/3057
Mistourne, to misturn, mislead, 69/1894
Mochel, great, 62/1674, 109/3110
Moeveable, mobile, fickle, 133/3817
Moeven, to move, 8/112, 150/4329
Moewyng, moving, motion, 130/3742
Mokere, to hoard up, 45/1182
Mokere, miser, 45/1182. A mistake for *mokerere*.
Molesté, trouble, grief, 85/2346
Monstre, prodigy, 18/403
More, greater, 129/3697
Morwe, morning, 22/513
Mosten (*pl.*), must, 166/4836
Mot, must, 40/1038
Mowen, be able, 25/608
Mowynge, ability, power, 124/3548
Myche, much, 21/475
Mychel, much, 46/1215
Myntynge, purposing, endeavouring, 7/101
Myrie, pleasant, 45/1165
Myrily, pleasantly, 59/1582
Myrþes, pleasures, 132/3782
Mys, badly, wrongly, 131/3772
Mysese, grievance, trouble, 15/299
Mysknowynge, ignorant, 61/1659
Mysweys, wrong paths, 149/4309

Naie, to refuse, 4/19
Nake, to make naked, 148/4288
Nameles, unrenowned, 131/3762
Namelyche, Namly, especially, 124/3550
Nare, were not, 10/176
Nart, art not, 23/556
Narwe, narrow, 57/1520
Nas, was not, 180/9
Naþeles, nevertheless, 6/57
Nat, not, 23/556
Necesseden, necessitated, 87/2419
Nedely, of necessity, 84/2334
Negardye, (*sb.*) misers, 183/53
Nere, were not, 26/646

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Neþemaste, lowest, nethermost, 6/56
Neþereste, lowest, 6/50
Newe, to renew, 137/3938
Newliche, recently, 122/3489
Nice, foolish, 148/4287
Nil, will not, 107/3055
Nillynge, being unwilling, 97/2718
Nilt, wilt not, 112/3193
Nis, is not, 12/218
Niste, knew not, 102/2882
Noblesse, nobleness, 37/947
Nobley, nobility, nobleness, 37/945
Nolden, would not, 52/1369
Norice, nurse, 10/167
Norisse, to nourish, 79/2174
Norry, nursling, pupil, 10/173
Norssinge, nourishment, support, 47/1231; nutriment, 37/932
Not, know not (*1st pers.*), 27/649
Notful, useful, 7/85
Nounpower, impotence, 75/2074
Nouþir, neither, 160/4644
Noyse, to make a noise (about a thing), to brag, 79/2171
Nurry (*see* Norry), 86/2386
Nys, is not, 45/1175

O, one, 24/564
Obeisaunt, obedient, 13/266, 32/814
Object, presented, 168/4889
Occupye, to seize, 146/4227
Offence, hurt, damage, 180/19
Offensioun, offence, 20/473
Olifuntȝ, elephants, 80/2223
Onknowyn, unknown, 180/6
Onlyche, only, 171/4968
Onone, Onoon, at once, anon, 23/553, 74/2027
Ony, any, 21/488
Ooned, united, 135/3879
Oor, oar, 50/1338
Oosteresse, hostess, 122/3495
Or, ere, before, 9/143
Ordeinly, orderly, 140/4044
Ordenour, ordainer, 109/3110
Ordeyne, orderly, 109/3109
Ordinat, ordered, settled, 12/229
Ordinee, orderly, 102/2902
Ordure, filth, 29/716
Ostelmentȝ, furniture, goods, 48/1266
Oþerweyes, otherwise (*aliter*), 164/4772
Outerage, excess, 50/1326
Outerest, extremest, remotest, 55/1469, 89/2476
Outerly, utterly, 108/3081
Outraien, do harm (?), 78/2162
Over-comere, conqueror, 8/109
Overmaste, highest, uppermost, 6/57
Overmyche, overmuch, very much, 79/2191
Overoolde, very old, 11/209
Overþrowen, prostrate, 21/497
Overþrowyng, forward, headstrong, 7/99, 141/4058
Overtymelyche, untimely, 4/13
Owh, an exclamation (*papæ*), 112/3166
Owtrage, excess, 180/5

Paied, satisfied, 58/1549
Paleis, pale, 24/574
Palude, marsh, 148/4262
Paraventure, peradventure, 18/402
Parchemyn, parchment, 166/4835

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Parsoners, sharers, partakers, 170/4942
Partles, without a share, 120/3409
Pas, paces, 19/442
Paysyble, peaceable, peaceful, 180/1
Peisible, quiet, placid, 23/550, 88/2450
Percen, to pierce, 81/2236
Perdurable, lasting, perpetual, 5/44, 21/503
Perdurableté, immortality, 58/1557
Perfitlyche, *Perfitly*, perfectly, 87/2426, 133/3833
Perfourny, to afford, furnish, 67/1823
Perisse, to perish, 96/2712
Perturbacioun, perturbation, 7/98
Perverte, to destroy, 11/201
Peyne, punishment, 121/3439
Piment, a kind of drink, 50/1329
Plenté, fulness, 173/5037
Plentevous, affluent, 67/1824
Plentivous, yielding abundantly, fertile, 64/1739
Plentivously, abundantly, 25/592
Plete, argue, plead, 33/833
Pletyngus, pleadings, debates (at law), 70/1933
Pleyne, to complain, 31/777
Pleynelyche, plainly, 28/681
Pleynt, complaint, 110/3122
Plonge, Ploungen, to plunge, 7/89, 65/1784
Ploungy, wet, rainy (*imbrifer*), 64/1745
Polute, polluted, 20/450
Pose, to put a case, cf. put a *poser*, 162/4686
Pousté, power, 131/3765
Pownage, pasturage, 180/7
Poyntel, style, 166/4838
Preiere, prayer, 107/3044
Preisen, to estimate, judge, 7/379
Preisynge, praising, 77/2131
Preke, to prick, 85/2346
Prenostik, prognostic, 183/54
Presentarie, present, 178/5196
Preterit, preterite, past, 171/4990
Pretorie, the imperial body-guard, 15/317
Prevé, secret, 121/3464
Preven, to prove, 90/2503
Prie, to pray, 25/600
Pris, value; 'worþi of *pris*,' precious, 24/583
Proche, to approach, 145/4182
Proeve, to approve, 154/4456
Punisse, to punish, 22/531
Puplisse, to publish, spread, propagate, 58/1549, 98/2753
Purper, purple, 25/617
Purpose, to propose, 176/5148
Purveaunce, providence, 134/3863
Purveiable, provident, foreseeing, 68/1854
Purveie, to ordain, order, 21/478
Purvyance, providence, 99/2795

Quereles, complaints, 70/1932
Quik, living, 134/3839
Quyene, queen, 183/43
Quyerne, a mill, 180/6

Rafte, bereft, 147/4259
Raþer, earlier, former, 30/735
Raviner, a plunderer, 12/228
Ravische, to snatch, 11/190
Ravyne, plunder, rapine. 15/302, 36/909

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Ravynour, plunderer, 121/3460
Ravysse, to carry off, 131/3774
Real, royal, 19/420
Recche, to care, reck, 33/827, 38 987
Recompensacioun, recompense, 130/3724
Recorde, to recount, recall, 92/ 2580, 101/2871
Reddowr, severity, rigour, 182/13
Redenesse, redness, flushing, 7/88
Redoutable, venerable, 131/3763
Redoute, to fear, 10/178, 57/1535
Redy = rody, red, ruddy, 39/995
Refet, refreshed, 143/4116
Reft (away), carried off, 22/521
Refut, refuge, 94/2644
Regne, kingdom, 67/1843
Regnen, to reign, rule, 29/726
Remewe, to remove, 19/441
Remorde, to vex, trouble, 140/ 4030
Remuable, able to remove from one place to another, 168/4898
Remuen, to remove, 52/1394
Renomed, renowned, 41/1070, 78/2143
Renovele, to renew, 98/2752
Replenisse, to replenish, 20/469
Repreve, to reprove, 167/4857
Repugnen, to be repugnant to, 154/4440
Requerable, desirable, 52/1377
Requere, to require, 99/2790
Rescowe, to recover, 133/3809
Rescowe, to rescue, 35/881
Resolve, to loosen, melt, 133/3814
Resoune, to resound, 107/3036
Rethoryen, rhetorical, 30/759
Rewlyche, pitiable, sorrowful, 35/878
Risorse = recourse (*recursus*), course, 8/108
Rody, ruddy, 143/4122
Roos, roes, 82/2258
Rosene, roseat, 8/117
Route, company, 47/1243
Royle, to run, roll, 29/717
Rynnyng, running, 50/1335
Ryȝtwisnesse, righteousness, equity, 16/331

Sachel, satchel, sack, 12/223
Sad, stable, 41/1064
Saddenesse, stability, 110/3123
Sarpuler, a sack made of coarse cloth (*Sarcinula*), 12/223
Sauuacioun, safety, salvation, 97/2723
Sauȝ, Say, saw, 8/106, 9/137
Saye, sawest, 37/958
Schad, shed, 4/13
Schrew, a wicked person, a wretch, 12/217
Schrewed, wicked, 18/398
Schrewednesse, wickedness, 18/ 401, 117/3324
Schronk, shrunk, 5/38
Schulden (*pl.*), should, 9/132
Schullen (*pl.*), shall, 25/605
Scom, foam, froth, 148/4281
Scripture, writing, 17/382
Sege, seat, 13/258
Seien (*pl.*), saw, 51/1344
Seien (*p.p.*), seen, 6/54
Selde, seldom, 133/3818
Seler, cellar, 35/890
Selily, happily, blissfully, 42/1076
Selve, very, 5/42
Semblable, like, 48/1279
Semblaunce, likeness, 142/4106
Semblaunt, appearance, countenance, 5/31

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Senglely, singly, 85/2369
Sensibilites, sensations, 166/4830
Servage, servitude, 153/4411
Sewe, to follow, 88/2441
Seye, sawest, 37/955
Seyntuaries, sanctuaries, 16/343
Shad, divided, spread, 136/3922
Sholdres, shoulders, 148/4281
Sich, such, 6/67
Sikerly, certainly, 94/2635
Singler, individual, single, 57/1529
Singlerly, singly, 135/3890
Sittyng, fitting, becoming, 10/176
Skilynge, reason, 137/3931
Slaken, to slake (hunger), 50/1326
Slede, sledge, 110/3131
Sleen, Slen, to slay, 53/1409, 55/1460
Slouȝ, slew, 55/1461
Smaragde, emerald, 94/2650
Smerte, to smart, pain, 39/1011
Smot, smote, 147/4254
Smoþe, smooth, 8/112
Sodeyn, sudden, 10/161
Somedel, somewhat, 25/606
Somer, summer, 22/517
Songen (*p.p.*), sung, 108/3078
Soory, sorry, grievous, 38/978
Soþe, true, 17/377, 118/3352
Soþefastly, truly, 89/2481
Soþely, truly, 169/4918
Soþenesse, truth, 26/641
Sothfast, true, 61/1652
Soun, sound, 68/1852
Soune, to sound, 37/929
Sounyng, sounding, roaring, 8/111
Sovereyne, supreme, 90/2508
Sovereynely, supremely, 91/2545
Sourmounte, to surpass, 80/2223
Spece, species, 165/4789
Speculacioun, looking, contemplation, 153/4408
Spedeful, Spedful, efficacious, conducive, 125/3570, 161/4671
Speden, to make clear, explain, 161/4667
Spere, sphere, 8/108
Sperkele, spark, 104/2971
Sprad, spread (*p.p.*), 9/156
Stableté, stability, 137/3950
Stablise, to establish, 134/3860
Stably, firmly, 135/3890
Stappe, step, 170/4963
Staunche, to satisfy, 71/1948, 1961
Stere, to move (*agitare*), 106/3015
Sterre, star, 36/903
Sterry, starry, 36/904
Sterten, to start, 104/2971
Stidefastnesse, stability, strength, 97/2748
Stidfast, steadfast, 182/17
Stien, to ascend, 88/2444
Stiere, *steer*, rudder (*gubernaculum*), 103/2926
Stiern, stern, 60/1628
Stoon, stone, 45/1165
Stormynge, making stormy, 29/712
Stont, stands, 9/154
Stoundes, times, 178/5187
Strauȝt, stretched, extended, 170/4957
Strengere, stronger, 12/221
Strenkeþ, strength, 12/240
Streyhte, stretched, 63/1702
Streyne, to restrain, 150/4325

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Strond, strand, 51/1339
Strook, stroke, 153/4433
Strumpet, 6/66
Stye, to ascend, 143/4117
Stynte, to stop, 37/929
Styntynge, stopping, ceasing, 61/1638
Suasioun, persuasion (*suadela*), 30/759
Subgit, subject, 48/1273
Submytte, to compel, force (*summitto*), 19/434
Sudeyn, sudden, 30/752
Suffisaunce, sufficiency, 70/1922
Suffisaunt, sufficient, 70/1924
Suffisauntly, sufficiently, 133/3833
Summitte, Summytte, to submit, 49/1288, 136/3924
Superfice, surface, 81/2238
Supplien, to supplicate, 80/2210
Surté, security, 181/46
Sustigne, to sustain, 183/41
Sweighe, whirl, circular motion (*turbo*), 22/504
Sword, sword, 19/438
Swety, sweaty, 181/28
Sweyes, whirlings, 32/816
Swich, such, 20/446
Swolwe, to swallow, 98/2777
Syker, secure, safe, 12/224, 16/333
Sykernesse, security, safety, 9/132
Symplesse, simplicity, 136/3914
Syn, since, 31/789
Sypen, since, 32/802

Talent, affection, desire, will, 6/71, 168/4887
Taylage, tollage, 181/524
þar, need, 38/987
þerwhiles, whilst, 176/5150
þilke, the same, that, 99/2814
þo, þoo (*pl.*), the, 11/200, 168/4886
þondre, thunder, 45/1166
þoruȝ, through, 11/202
þreschefolde, threshold, 7/89
þrest, thirst, 36/914, 71/1945
þreste, þresten, thrust, 47/1237, 148/4283
Throf, throve, flourished, 74/2050
þrust, thirst, 107/3053
Til, to, 69/1891
Tilier, a tiller, 151/4352
To-breke, break in pieces, 88/2447
Todrowen (*pl.*), drew asunder, 11/193
Toforne, before, 177/5184
Togidres, together, 53/1421
To hepe, together, 140/4029
Tokene, to token, 26/624
Tollen, to draw, 56/1496
Torenten (*pl.*), rent asunder, 11/194
To-teren, tear in pieces, 68/1865
Traas, Trais, trace, track, 170/4958, 4963
Transporten, throw on (*transferre*), 19/419
Travaille, labour, toil, 10/174
Travayle, to toil, labour, 64/1754
Travayle, labour, 148/4286
Tregedie, tragedy, 77/2126
Tregedien, tragedian, 77/2125
Trenden, to roll, turn, 100/2835
Troublable, troublesome, 118/3369
Trouble, turbid, stormy, 29/711
Troubly, troubled, cloudy (*nubilus*), 133/3819
Trowen, to trow, believe, 20/468, 152/4399

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Twitre, to twitter, 68/1875
Twynkel, to wink, 38/971
Tylienge, tilling, 151/4347
Tyren, to tear, 107/3055

Umblesse, humility, 181/55
Unagreable, unpleasant, disagreeable, 4/25
Unassaieþ, untried, 42/1082
Unbitide, not to happen, 161/4678
Unbowed, unbent, 148/4284
Uncovenable, unmeet, importunate (*importunus*), 141/4058
Undefouled, undefiled, 40/1023
Undepartable, inseparable, 120/3422
Underput, put under, subject, 28/696
Understonde, to understand, 30/733, 43/1120
Undigne, unworthy, 54/1444
Undirneþ, underneath, 75/2074
Undiscomfited, not discomfited (*invictus*), 12/232
Undoutous, indubitable, 149/4315
Uneschewably, unavoidably, 157/4531
Ungentil, ignoble, 41/1070
Ungrobbed, ungrubbed, 180/14
Unhonestee, disreputableness, 24/587
Unhoped, unexpected, 139/4006
Université, whole, 165/4797
Unjoynen, Unjoygnen, to separate, 151/4373
Unknowyng, ignorant, 139/3997
Unknytten, to unloose (*dissolvere*), 154/4459
Unkonnyng, Unkunnynge, unknowing, ignorant, 7/76, 11/202
Unkorven, uncut, 180/14
Unkouþ, unknown, foreign, 34/870
Unlace, to disentangle, 105/2982
Unleveful, illicit, unlawful, 154/4456
Unmeke, fierce, cruel, 148/4267
Unmoeveable, immovable, 136/3901
Unmoeveableté, immobility, 136/3921
Unmyȝty, weak, impotent, 13/241
Unneþ, scarcely, 27/652
Unparygal, unequal, 63/1708
Unpitouse, cruel, 4/24
Unpleyten, to explain, 61/1647
Unplite, explain, unfold, 167/4843
Unpunissed, unpunished, 21/498
Unpurveyed, unforeseen, 30/743
Unraced, unbroken, whole, 110/3115
Unryȝtful, unjust, 10/185
Unryȝtfully, unrightfully, unjustly, 23/533
Unscience, unreal knowledge, no knowledge, 156/4515
Unsely, wretched, 39/1013
Unselynesse, wretchedness, 124/3544
Unskilfuly, unwisely, improperly, 18/407
Unsolempne, not famous, not celebrated, 11/210
Unsowe, unsown, 180/10
Unspedful, unsuccessful, 178/5210
Unstauncheable, unlimited, infinite, 58/1573
Unstaunched, uncurbed, unrestrained, 54/1439
Unsuffrable, intolerable, 79/2179
Unusage, unfrequency, 57/1528

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Untretable, inexorable, implacable, 61/1641
Unwar, unexpected, 35/886
Unwarly, unaware, unexpectedly, 4/10
Unwemmed, inviolate, 40/1023, 178/5201
Unwened, unexpected, 139/4006
Unwoot, knows not, 175/5099
Unworshipful, dishonoured, 75/2054
Uphepyng, heaping up, 37/951
Upsodoun, upside down, 48/1274, 156/4501
Upsprong, upsprung, 180/10
Used, accustomed, wonted, 22/512
Uterreste, extremest, outermost, 7/95

Vanisse, to vanish, 74/2027
Variaunt, varying, 22/518
Vengerisse, a she-avenger, 107/3048
Verray, Verrey, true, 19/429
Vilfully (Wilsfully), wilfully, 116/3295
Voide, having an empty purse (*vacuus*), 50/1316
Voyded (of), emptied of, free from, 181/50

Wakyng, watchful, 148/4263
Walwe, to toss, 51/1361
Walwyng, tossing, 29/712
Wan, did win, 147/4240
War, be aware, take care, 145/4200
Warne, to refuse, deny, 37/950
Wawe, a wave, 8/115
Wayk, weak, 28/706
Weep (*pret.*), wept, 35/883
Welde, wild, 180/17. It may mean *boiled*, since another copy reads *wellyd*.
Weleful, Welful, prosperous, joyful, 4/15
Welefulnesse, Welfulnesse, prosperity, felicity, 11/188, 21/478
Welken, to wither, fade, 146/4224
Welkne, welkin, 184/62
Welle, well, source, 157/4548
Wende, weened, thought, 53/1397
Wenge, wing, 170/4961
Wenynge, opinion, 172/5022
Wepen (*p.p.*), wept, 25/596
Wepli, tearful, 5/29
Werdes, fates, destinies, 4/10
Werreye, to make war, 181/25
Weten, to know, 156/4519
Wex, wax, 167/4840
Weyve, to waive, forsake, 29/722
Wham, whom, 89/2482
Whelwe, to toss, roll, 39/1001
Whiderward, whither, 177/5171
Whist, hushed, 51/1341
Wierdes, fates, destinies, 12/231
Wikke, wicked, bad, 64/1743
Willynge, desire, 178/5203
Wilne, to desire, 17/367
Wilnynge, desire, 98/2781
Wirche, to work, 12/235
Wirchyng, working, operation, 95/2677
Wist, known, 170/4937
Witen, to know, learn, 88/2458, 132/3776, 160/4624
Wiþdrow, withdrew, 64/1751
Wiþhalden, to withhold, 142/4105
Wiþoute forþe, outwardly, 165/4803
Wiþseid, denied, 90/2501

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Wiþstant, withstand, 29/715
Wiþstonde (*p.p.*), withstood, 14/290
Witnesfully, attestedly, publicly, 131/3765
Witynge, knowledge, 156/4526
Wod, woad, 180/17
Wod, Wode, mad, raging, 12/225
Wode, wood, 39/995
Wodenesse, rage, madness, 45/1169, 107/3052
Wolen (*pl.*), will, 94/2645
Woltow, wilt thou, 97/2741
Wone, to dwell, 60/1627
Woode, Wode, furious, mad, 25/600
Woode, to rage, 123/3515
Woodnesse, rage, madness, 107/3052
Woot, knows, 43/1128
Wope, to weep, 36/905
Worchen, to work, 178/5215
Wost, knowest, 19/423
Woxe, to increase, wax, grow, 25/608
Woxen (*p.p.*), grown, 25/607
Wrekere, avenger, 128/3665
Wrekyng, vengeance, 147/4238
Wroþely, grieved, sad, 7/87
Wryþen, twist, turn, wrest, 154/4452
Wymple, to cover with a veil or wimple, 31/774
Wyt, sense, 164/4771
Wyȝt, wight, person, 19/425

Yave (*pl.*), gave, 180/4
Yben, been, 162/4698
Ybeyen, to obey, 105/2998
Ycauȝt, caught, captured, 118/3371
Ycleped, called, 150/4346
Ydel, '*in ydel*,' in vain, 5/43
Ydred, feared, 33/825
Yfelawshiped, associated, united, 53/1421
Yficched, fixed, 136/3910
Yfinissed, finished, 125/3558
Yflit, flitted, removed, 8/108
Ygeten, gotten, 65/1776
Yhardid, hardened, 133/3814
Yheuied, made heavy, 171/4974
Ylad, led, 37/956, 172/5022
Ylete, permitted, 130/3730
Ylett, hindered, 161/4674
Ylorn, lost, 147/4250
Ymaginable, possessing imagination, 166/4812
Ymaked, made, 87/2426
Ymedeled, mixed, 140/4029
Ynouȝ, enough, 71/1947
Yplitid, pleated, folded, 9/147
Yporveyid, Ypurveid, foreseen, 155/4467, 4468
Ysen, seen, 72/1982
Yshad, shed, scattered, 68/1874
Yshet, shut, 170/4955
Ysmyte, smitten, 80/2202
Yspedd, made clear, determined, 161/4657; despatched, 149/4295
Yspendyd, examined (*expediero*), 161/4668
Ysprad, spread, 78/2140
Yspranid, sprinkled, mixed, 42/1102. *Read* yspraind.
Ystrengeþed, strengthened, 175/5098
Yþewed, behaved, 139/4008
Yþrongen, pressed, squeezed, 57/1521
Ytravailed, laboured, 155/4469
Ytretid, handled, performed, 131/3765

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Yvel, evil, 105/2976
Ywened, believed, 145/4178
Ywist, known, 155/4475
Ywoven, woven, 6/51
Ywyst, known, 164/4759
Yȝeven, given, 141/4069

ȝaf, gave, 8/130
ȝeelde, ȝelde, seldom, 39/1002, 52/1372
ȝeld, yielded, 147/4253
ȝelden, to yield, 149/4303
ȝeve, to give, 149/4291
ȝevyng, giving, 45/1188
ȝif, if, 9/131
ȝis, yes, 103/2919
ȝisterday, yesterday, 171/4994
ȝitte, yet, 156/4508
ȝok, ȝokke, yoke, 32/802, 60/1620
ȝolde (*p.p.*), yielded, 25/599
ȝonge, young, 35/889
ȝouþe, youth, 10/168

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